

THE

ODES OF PINDAR,

LITERALLY TRANSLATED INTO ENGLISH PROSE.

BY

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TO WHICH IS ADJOINED

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BY

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NOTICE.

In preparing the following prose translation, I have endeavoured to exhibit such a rendering of the text as I should myself have been glad to have, when preparing for a University Examination.

Any one who is at all acquainted with the difficulty of the author, will readily pardon my having in no case ventured to substitute any phraseology of my own for what I believed to be the literal meaning.

I have to express the greatest possible obligations to the commentaries of Boeckh and Dissen, but for the assistance of which I should hardly have ventured on my present task. Many thanks are also due for the aid afforded by Mr. Cookesley's excellent notes, as well as those of Dr. Donaldson. I have, I trust, in every instance, acknowledged my obligations.

If I have in any degree succeeded in presenting the student with a not-unworthy representation of Pindar's meaning, the merit is mainly to be attributed to these resources and to the great kindness of three excellent friends, the Rev. J. Lonsdale, M.A., Fellow of Balliol College, Oxford; the Rev. John G. Sheppard, M.A., 2nd Master of Repton School, and late Fellow of Wadham College; and Mr. J. Ll. Davies, B.A., Fellow of Trinity College, Cambridge; who have given me the benefit of their revision and correction throughout the whole work.

With the few exceptions pointed out as they occur, I have followed the text of Bergk, from whom the Prefaces also are taken. Dr. Donaldson had set me the example of adopting the Introductions of the Odes from Dissen's Commentary.

D. W. T.

POSTSCRIPT.

SINCE the prose portion of this volume was completed, the publisher has obtained permission from the executors of the late Mr. Abraham Moore to reprint his excellent metrical version, and accordingly has the pleasure of adjoining it. As this version is distinguished for poetry, scholarship, and taste, and is besides among the rarest and most expensive volumes of our modern literature, the literary public will have reason to be satisfied with its reproduction on such advantageous terms.

H. G. B.

YORK STREET,
October 31*st*, 1851.

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PREFACE.



PART I.

(From the *Encyclopædia Metropolitana.*)

PINDAR, the most celebrated of the lyric poets of Greece, was a native of Thebes, the metropolis of Bœotia, which country his name alone might redeem from the stigma of dulness. His birth seems to have taken place about B.C. 520. According to some writers, the name of his father was Daiphantus; according to others, Scopilenus; and that of his mother, Myrto, or Myrtis. It is related of him, that when he was an infant a swarm of bees settled on his lips, and left their honey there—an omen of his future excellence in arts of poetry and music. The history of Pindar's early days seems to refute in some degree the opinion of those who think education has a tendency to repress originality of genius, and to tame it down into dexterous imitation or humble correctness. No poet, perhaps, ever dared so much as Pindar, and yet none was ever instructed in the finest arts with greater care. It is singular, that for much of his instruction he was indebted to the female sex, at a time when women were excluded from the higher departments of knowledge, and regarded as scarcely endowed with intellectual faculties. According to Suidas, he was first taught to combine simplicity with elegance in the composition of his verses by Myrtis, probably his mother, who was herself the author of poems adapted to

the lyre. At a subsequent period, the beautiful Corinna became his instructor. Some assert that he enjoyed also the singular advantage of being the pupil of Simonides, though no styles of poetry can be more dissimilar than that instinct with the ardent, impetuous, and daring, spirit of Pindar, and the soft, pensive, and mellow tenderness of his reputed master. Not only poetry, but also the sister art of music was carefully studied by the bard. Athenæus informs us, that Lasus of Hermione, an excellent musician and dithyrambic poet, imparted to him his skill in playing on the lyre. Certain it is that he was prepared by no common attention for that high and glorious career in which he left every competitor behind him.

Pindar seems to have been early received with great honour by Alexander, son of Amyntas, at the court of Macedon. He overcame his teacher Myrtis in a contest of musical skill; but was no less than five times defeated by Corinna in striving for the reward of poetry. It is intimated, indeed, by some, that the judges were inclined to favour the female candidate rather by the admiration of her personal charms than of her poetical genius. Our bard must, however, have been very young at this time, as Diodorus Siculus asserts that he had only attained the age of forty at the time of the battle of Salamis.

In the public assemblies of Greece, Pindar no sooner appeared than he attained a height of popular favour which seems never to have left him; nor was his fame confined to the people. As he sung the praises of the conquerors in those games at which kings and princes strove for the prize, he naturally acquired the favour and patronage of the great. He enjoyed the favour of Hiero, king of Syracuse, whose munificence he delighted to repay by immortal praise. His partiality to the Athenians, however, drew on him the resentment of his countrymen. Because he had celebrated

Athens as the chief support of Greece, they laid on him a heavy fine, on which the Athenians presented him with a sum of double the amount. Authors are divided respecting the time in which he died, some asserting that he only reached the age of fifty-six, while others maintain that he was eighty-six at the time of his decease. His departure from life was gentle, for it took place while he was sitting in a public assembly, and, till the spectators retired, he was thought to be slumbering. As a prodigy is related of his birth, so attempts were made by the Greeks to surround his death by mystery. It is said, that having in one of his poems represented Agamedes and Trophonius as rewarded by sudden death for building the temple of Apollo, he was referred by the priestess, on his inquiring what was best for mankind, to his own verses. He understood this reply as an intimation of approaching and sudden dissolution, which soon after took place.

Extraordinary honours were paid to Pindar, both during his life and after his decease. His odes and religious hymns were chanted in the temples of Greece before the most crowded assemblies, and on the most solemn occasions. The priestess of Apollo, at Delphi, declared that it was the will of that divinity that Pindar should receive half of the first-fruits annually offered at his shrine.

The Athenians erected a statue of brass in honour of him, representing him with a diadem and a lyre, and a book folded on his knees, which was remaining at the time of Pausanias; and a portion of the sacrifices at the great festivals of Greece was, for a long time, set apart for his descendants.

When the Lacedæmonians took Thebes, they spared the house and family of Pindar; and when, afterwards, the city was taken by Alexander, the same mark of veneration was shown to his memory. His works have been extolled in terms

of the most ardent admiration by some of the first ancient writers. Quinctilian says of him, in his Institutes, "Novem Græcorum lyricorum Pindarus princeps, spiritu, magnificentiâ, sententiis, figuris; beatissimus rerum verborumque copiâ et velut quodam eloquentiæ flumine, propter quæ Horatius nemini credit eum imitabilem."—Of the nine Greek lyric poets, Pindar is the chief, in spirit, in magnificence, in moral sentiments, and in metaphor; most happy both in the abundance of his matter and of his diction; and, as it were, with a certain torrent of eloquence, so that Horace says no man can imitate him.

We cannot sufficiently regret the loss of the compositions which called forth these eulogies, because though, compared with the works of many other renowned authors, a considerable number of Pindar's odes have reached us, those which survive are not the most interesting in their subjects, nor probably the most felicitous in their execution. The works of Pindar consisted of hymns and pæans in honour of the gods; songs accompanied by dances, in honour of Apollo; dithyrambic verses to Bacchus, and some minor effusions, with the odes on the Olympic, Nemean, Isthmian, and Pythian games. Of these latter forty-five remain, which, with a few fragments, form the only materials on which we can now form any opinion of the extent or peculiar character of Pindar's genius.

No subjects, at first sight, could seem more unfitted for sublime poetry than those of the Pindaric remains; but the poet has, with characteristic impetuosity, overcome this difficulty by the practice of abandoning the professed objects of his panegyric, and bursting into celebrations of the heroes of former days, the mighty exploits of demigods, and the gorgeous fables of oldest time. In the transition he uses little art, but seems to rely, as he safely might, on the change being, in itself, most welcome. He is chiefly remarkable for the gigantic boldness of his conceptions, and the daring

sublimity of his metaphors, which stamp him the Æschylus of lyric poetry. The flights of his imagination are not, however, like those of the great tragedian, mingled with the intensity of human passion, which, while they carry us beyond ourselves, still come home to the heart. He has the light without the heat; his splendours dazzle, but do not warm us. There is little of human feeling in his works; they are little more than exhibitions which excite our surprise, but not our sympathy. His compositions have something hard and stony about them—the sublimity and nakedness of the rock. The sunshine glitters on the top, but no foliage adorns the declivity. All the interest, such as it is, arises from the earnestness of the poet himself, and the intense ardour with which he is impelled in his lofty career. Hence we think more of him than of his work; while in Homer and the Greek tragedians the author is forgotten. His conception is so ardent that he cannot wait to develop his metaphors; he often but half unfolds them, and suffers them to blend with the literal descriptions, and form part of the subject; and hence, it appears to us, the obscurities so frequently complained of in Pindar have, in a great degree, arisen. In the mechanical composition of his odes, however, Pindar is by no means so irregular as some have been disposed to imagine. He commonly preserves the arrangement of strophe, antistrophe, and epode; and though the construction of these varies in different odes, all the strophes and antistrophes in the same ode are framed on the same principles, and all the epodes are composed in similar measures to each other.

The commencement of the first Pythian ode is imitated in animated style by Gray, in his "Progress of Poesy:"—

Oh! sovereign of the willing soul,
  Parent of sweet and solemn-breathing airs!
  Enchanting shell! the sullen cares,
And frantic passions bear thy soft control.

On Thracia's hills the lord of war
Has curbed the fury of his car,
And dropped his thirsty lance at thy command.
Perching on the sceptred hand
Of Jove, thy magic lulls the feathered king
With ruffled plumes and flagging wing:
Quenched in dark clouds of slumber, lie
The terrors of his beak, and lightnings of his eye.

Akenside, in his Hymn to the Naiads, has also imitated part of this extract:—

- With slackened wings,
While now the solemn concert breathes around,
Incumbent o'er the sceptre of his lord,
Sleeps the stern eagle; by the numbered notes
Possessed; and satiate with the melting tones,
Sovereign of birds. The furious god of war,
His darts forgetting, and the rapid wheels
That bear him vengeful o'er th' embattled plains,
Relents.

In the second Olympic Ode, Pindar thus introduces us into the Fortunate Islands, the Paradise of the ancients, and paints with equal vividness and beauty the felicity of the blessed. West, in his translation, seems to have caught some portion of the spirit of the original:—

STROPHE IV.

But in the happy fields of light,
When Phœbus with an equal ray,
Illuminates the balmy night,
And gilds the cloudless day,
In peaceful, unmolested joy,
The good their smiling hours employ.
Them no uneasy wants constrain
To vex th' ungrateful soil,
To tempt the dangers of the billowy main,
And break their strength with unabated toil,
A frail disastrous being to maintain.
But in their joyous calm abodes,
The recompense of justice they receive;
And in the fellowship of gods,
Without a tear eternal ages live.
While, banished by the fates from joy and rest,
Intolerable woes the impious soul infest.

ANTISTROPHE IV.

But they who, in true virtue strong,
The third purgation can endure;
And keep their minds from fraudful wrong
And guilt's contagion pure;
They through the starry paths of Jove
To Saturn's blissful seat remove;
Where fragrant breezes, vernal airs,
Sweet children of the main,
Purge the blest island from corroding cares,
And fan the bosom of each verdant plain:
Whose fertile soil immortal fruitage bears;
Trees, from whose flowering branches flow,
Arrayed in golden bloom, refulgent beams;
And flowers of golden hue, that blow
On the fresh borders of their parent streams.
These, by the blest, in solemn triumph worn,
Their unpolluted hands and clustering locks adorn.

How sublimely has the Grecian poet described an eruption of Mount Ætna! which West has translated:—

By snowy Ætna, nurse of endless frosts,
The pillared prop of heaven, for ever pressed:
Forth from whose nitrous caverns issuing rise
Pure liquid fountains of tempestuous fire,
And veil in ruddy mists the noon-day skies,
While wrapt in smoke the eddying flames aspire,
Or gleaming through the night with hideous roar,
Far o'er the reddening main huge rocky fragments pour.
1st Pythian ode.

The imitators of Pindar, from Horace to Cowley, have been numerous; but the judgment of Horace, that he can never, in his own peculiar excellences, be equalled, has not been yet disproved. Gray, in his happiest passages, has, perhaps, most nearly approached him.

PART II.

(Extract from *Müller's Literature of Ancient Greece*, Chapter xv., Section 3, pp. 220—228.)

The only class of poems which enables us to judge of Pindar's general style, are the *epinikia* or *triumphal odes*. Pindar, indeed, excelled in all the known varieties of choral poetry; viz., hymns to the gods, pæans, and dithyrambs appropriate to the worship of particular divinities, odes for processions (προσόδια), songs of maidens (παρθένεια), mimic dancing songs (ὑπορχήματα), drinking songs (σκολιὰ), dirges, (θρῆνοι), and encomiastic odes to princes (ἐγκώμια), which last approached most nearly to the epinikia. The poems of Pindar in these various styles were nearly as renowned among the ancients as the triumphal odes; which is proved by the numerous quotations of them. Horace, too, in enumerating the different styles of Pindar's poetry, puts the dithyrambs first, then the hymns, and afterwards the epinikia and the threnes. Nevertheless there must have been some decided superiority in the epinikia, which caused them to be more frequently transcribed in the later period of antiquity, and thus rescued them from perishing with the rest of the Greek lyric poetry. At any rate these odes, from the vast variety of their subjects and style, and their refined and elaborate structure,—some approaching to hymns and pæans, others to scolia and hyporchemes,—serve to indemnify us for the loss of the other sorts of lyric poetry.

We will now explain, as precisely as possible, the occasion of an epinikian ode, and the mode of its execution. A victory has been gained in a contest at a festival, particularly at one of the four great games most prized by the Greek people, either by the speed of horses, the strength and dex-

terity of the human body, or by skill in music. Such a victory as this, which shed a lustre not only on the victor himself, but on his family, and even on his native city, demanded a solemn celebration. This celebration might be performed by the victor's friends on the spot where the victory was gained; as for example, at Olympia, when in the evening after the termination of the contests, by the light of the moon, the whole sanctuary resounded with joyful songs after the manner of the encomia. Or it might be deferred until after the victor's solemn return to his native city, where it was sometimes repeated, in following years, in commemoration of his success. A celebration of this kind always had a religious character, it often began with a procession to an altar or temple, in the place of the games or the native city; a sacrifice, followed by a banquet, was then offered at the temple, or in the house of the victor; and the whole solemnity concluded with the merry and boisterous revel called by the Greeks κῶμος. At this sacred, and, at the same time, joyous solemnity (a mingled character frequent among the Greeks), appeared the chorus, trained by the poet, or some other skilled person, for the purpose of reciting the triumphal hymn, which was considered the fairest ornament of the festival. It was during either the procession or the banquet that the hymn was recited; as it was not properly a religious hymn which could be combined with the sacrifice. The form of the poem must, to a certain extent, have been determined by the occasion on which it was to be recited. From expressions which occur in several epinikian odes, it is probable that all odes consisting of strophes without epodes, were sung during a procession to a temple or to the house of the victor; although there are others containing expressions denoting movement, and which yet have epodes. It is possible that the epodes in the latter odes may have been sung at certain intervals when the pro-

cession was not advancing; for an epode, according to the statements of the ancients, always required that the chorus should be at rest. But by far the greater number of the odes of Pindar were sung at the Comus, at the jovial termination of the feast; and hence Pindar himself more frequently names his odes from the Comus than from the victory.

§ 4. The occasion of an epinikian ode,—a victory in the sacred game—and its end—the ennobling of a solemnity connected with the worship of the gods,—required that it should be composed in a lofty and dignified style. But, on the other hand, the boisterous mirth of the feast did not admit the severity of the antique poetical style, like that of the hymns and nomes; it demanded a free and lively expression of feeling, in harmony with the occasion of the festival, and suggesting the noblest ideas connected with the victor. Pindar, however, gives no detailed description of the victory, as that would have been only a repetition of the spectacle which had already been beheld with enthusiasm by the assembled Greeks at Olympia or Pytho; nay, he often bestows only a few words on the victory, recording its place and the sort of contest in which it was won. Nevertheless he does not (as many writers have supposed) treat the victory as a merely secondary object, which he despatches quickly, in order to pass on to subjects of greater interest. The victory, in truth, is always the point on which the whole of the ode turns; only he regards it not simply as an incident, but as connected with the whole life of the victor. Pindar establishes this connection by forming a high conception of the fortunes and character of the victor, and by representing the victory as the result of them. And as the Greeks were less accustomed to consider a man in his individual capacity, than as a member of his state and his family, so Pindar considers the renown of the victor in connection with the past and present condition of the race and state to which he belongs.

Now there are two different points from which the poet might view the life of the victor; viz., destiny or merit; in other words, he might celebrate his good fortune or his skill. In the victory with horses, external advantages were the chief consideration, inasmuch as it required excellent horses and an excellent driver, both of which were attainable only by the rich. The skill of the victor was more conspicuous in gymnastic feats, although even in these, good luck and the favour of the gods might be considered as the main causes of success; especially as it was a favourite opinion of Pindar's, that all excellence is a gift of nature. The good fortune or skill of the victor could not, however, be treated abstractedly; but must be individualized by a description of his peculiar lot. This individual colouring might be given by representing the good fortune of the victor as a compensation for past ill fortune; or, generally, by describing the alternations of fortune in his lot and in that of his family. Another theme for an ode might be, that success in gymnastic contests was obtained by a family in alternate generations, that is, by the grandfathers and grandsons, but not by the intermediate generation. If, however, the good fortune of the victor had been invariable, congratulation at such rare happiness was accompanied with moral reflections, especially on the right manner of estimating or enduring good fortune, or on the best mode of turning it to account. According to the notions of the Greeks, an extraordinary share of the gifts of fortune suggested a dread of the Nemesis, which delighted in humbling the pride of man; and hence the warning to be prudent, and not to strive after further victories. The admonitions which Pindar addresses to Hiero are to cultivate a calm serenity of mind after the cares and toils by which he had founded and extended his empire, and to purify and ennoble by poetry a spirit which had been ruffled by unworthy passions. Even when the skill of the victor is put in the fore-

ground, Pindar, in general, does not content himself with celebrating this bodily prowess alone, but he usually adds some moral virtue which the victor has shown, or which he recommends and extols. This virtue is sometimes moderation, sometimes wisdom, sometimes filial love, sometimes piety to the gods. The latter is frequently represented as the main cause of the victory; the victor having thereby obtained the protection of the deities who preside over gymnastic contests,—as Hermes or the Dioscuri. It is evident that, with Pindar, this mode of accounting for success was not the mere fiction of a poet; he sincerely thought that he had traced the victory to the favour of a god who took an especial interest in the family of the victor, and at the same time presided over the games. Generally, indeed, in extolling both the skill and fortune of the victor, Pindar appears to adhere to the truth as faithfully as he declares himself to do; nor is he ever betrayed into a high-flown style of panegyric. A republican dread of incurring the censure of his fellow-citizens, as well as an awe of the divine Nemesis, induced him to moderate his praises, and to keep in view the instability of human fortune, and the narrow limits of human strength.

Thus far the poet seems to wear the character of a sage who expounds to the victor his destiny, by showing him the dependence of his exploit upon a higher order of things. Nevertheless, it is not to be supposed that the poet placed himself on an eminence remote from ordinary life, and that he spoke like a priest to the people unmoved by personal feelings. The Epinikia of Pindar, although they were delivered by a chorus, were, nevertheless, the expression of his individual feelings and opinions, and are full of allusions to his personal relations to the victor. Sometimes, indeed, when his relations of this kind were peculiarly interesting to him, he made them the main subject of the ode; several of his odes, and some among the most difficult, are to be

explained in this manner. In one of his odes Pindar justifies the sincerity of his poetry against the charges which had been brought against it; and represents his muse as a just and impartial dispenser of fame, as well among the victors at the games, as among the heroes of antiquity. In another he reminds the victor that he had predicted the victory to him at the public games, and had encouraged him to become a competitor for it; and he extols him for having employed his wealth for so noble an object. In another he excuses himself for having delayed the composition of an ode which he had promised to a wrestler among the youths, until the victor had attained his manhood; and as if to incite himself to the fulfilment of his promise, he points out the hallowed antiquity of these triumphal hymns, connecting their origin with the first establishment of the Olympic games.

§ 5. Whatever might be the theme of one of Pindar's epinikian odes, it would naturally not be developed with the systematic completeness of a philosophical treatise. Pindar, however, has undoubtedly much of that sententious wisdom which began to show itself among the Greeks, at the time of the seven wise men, and which formed an important element of elegiac and choral lyric poetry before the time of Pindar. The apophthegms of Pindar sometimes assume the form of general maxims, and sometimes of direct admonitions to the victor. At other times, when he wishes to impress some principle of morality or prudence upon the victor, he gives it in the form of an opinion entertained by himself: "I like not to keep much riches hoarded in an inner room; but I like to live well by my possessions, and to procure myself a good name by making large gifts to my friends."

The other element of Pindar's poetry, his mythical narratives, occupies, however, far more space in most of his odes. That these are not mere digressions, for the sake of ornament, has been completely proved by modern commentators. At

the same time he would sometimes seem to wish it to be believed, that he had been carried away by his poetical fervour, when he returns to his theme from a long mythical narration, or when he annexes a mythical story to a proverbial saying; as, for example, when he subjoins to the figurative expression, "Neither by sea nor by land canst thou find the way to the Hyperboreans," the history of Perseus' visit to that fabulous people. But even in such cases as these, it will be found, on close examination, that the fable belongs to the subject. Indeed, it may be observed generally of those Greek writers who aimed at the production of works of art, whether in prose or in poetry, that they often conceal their real purpose, and affect to leave in vague uncertainty that which had been composed studiously and on a preconceived plan. Thus Plato often seems to allow the dialogue to deviate into a wrong course, when this very course was required by the investigation. In other passages Pindar himself remarks that intelligence and reflection are required to discover the hidden meaning of his mythical episodes. Thus, after a description of the Islands of the Blessed, and the heroes who dwell there, he says, "I have many swift arrows in my quiver, which speak to the wise, but need an interpreter for the multitude." Again, after the story of Ixion, which he relates in an ode to Hiero, he continues,—"I must, however, have a care lest I fall into the biting violence of the evil speakers; for, though distant in time, I have seen that the slanderous Archilochus, who fed upon loud-tongued wrath, passed the greater part of his life in difficulties and distress." It is not easy to understand in this passage what moves the poet to express so much anxiety; until we advert to the lessons which the history of Ixion contains for the rapacious Hiero.

The reference of these mythical narratives to the main theme of the ode, may be either *historical* or *ideal*. In the

first case the mythical personages alluded to are the heroes at the head of the family or state to which the victor belongs, or the founders of the games in which he has conquered. Among the many odes of Pindar to victors from Ægina, there is none in which he does not extol the heroic race of the Æacids. "It is," he says, "to me an invariable law, when I turn towards this island, to scatter praise upon you, O Æacids! masters of golden chariots!" In the second case events of the heroic age are described, which resemble the events of the victor's life, or which contain lessons and admonitions for him to reflect upon. Thus two mythical personages may be introduced, of whom one may typify the victor in his praiseworthy, the other in his blameable acts: so that the one example may serve to deter, the other to encourage. In general Pindar contrives to unite both these modes of allusion, by representing the national or family heroes as allied in character and spirit to the victor. Their extraordinary strength and felicity are continued in their descendants; the same mixture of good and evil destiny, and even the same faults recur in their posterity. It is to be observed, that, in Pindar's time, the faith of the Greeks in the connection of the heroes of antiquity with passing events was unshaken. The origin of historical events was sought in a remote age; conquests and settlements in barbarian countries were justified by corresponding enterprises of heroes: the Persian war was looked upon as an act of the same great drama of which the expedition of the Argonauts and the Trojan war formed the earlier parts. At the same time the mythical part was considered as invested with a splendour and sublimity of which even a faint reflection was sufficient to embellish the present. This is the cause of the historical and political allusions of the Greek tragedy, particularly in Æschylus. Even the history of Herodotus rests on the same foundations; but it is seen most distinctly

in the copious mythology which Pindar has pressed into the service of his lyric poetry. The manner in which mythical subjects were treated by the lyric poets was, of course, different from that in which they had been treated by the epic poets. In epic poetry the mythical narrative is interesting in itself, and all parts of it are developed with equal fulness. In lyric poetry it serves to exemplify some particular idea, which is stated usually in the middle or at the end of the ode; and those points only of the story are brought into relief, which serve to illustrate this idea. Accordingly, the longest mythical narrative in Pindar (viz. the description of the voyage of the Argonauts in the Pythian ode to Arcesilaus, king of Cyrene, which is continued through twenty-five strophes) falls far short of the sustained diffuseness of the epos. Consistently with the purpose of this ode, it is intended to set forth the descent of the kings of Cyrene from the Argonauts, and the poet only dwells on the relation of Jason with Pelias—of the noble exile with the jealous tyrant—because it contains a serious admonition to Arcesilaus in his above-mentioned relation with Damophilus.

§ 6. The mixture of apophthegmatic maxims and typical narratives would alone render it difficult to follow the thread of Pindar's meaning; but, in addition to this cause of obscurity, the entire plan of his poetry is so intricate, that a modern reader often fails to understand the connection of the parts, even where he thinks he has found a clue. Pindar begins an ode full of the lofty conception which he has formed of the glorious destiny of the victor; and he seems, as it were, carried away by the flood of images which this conception pours forth. He does not attempt to express directly the general idea, but follows the train of thoughts which it suggests into its details, though without losing sight of their reference to the main object. Accordingly, when he has pursued a train of thought, either in an

apophthegmatic or mythical form, up to a certain point, he breaks off before he has gone far enough to make the application to the victor sufficiently clear; he then takes up another thread, which, perhaps, is soon dropped for a fresh one; and at the end of the ode he gathers up all these different threads, and weaves them together into one web, in which the general idea predominates. By reserving the explanation of his allusions until the end, Pindar contrives that his odes should consist of parts which are not complete or intelligible in themselves; and thus the curiosity of the reader is kept on the stretch throughout the entire ode. Thus, for example, the ode upon the Pythian victory which was gained by Hiero, as a citizen of Ætna, a city founded by himself, proceeds upon the general idea of the repose and serenity of mind which Hiero at last enjoys, after a laborious life, and to which Pindar strives to contribute by the influence of music and poetry. Full of this idea, Pindar begins by describing the effects of music upon the gods in Olympus, how it delights, inspires, and soothes them, although it increases the anguish of Typhos, the enemy of the gods, who lies bound under Ætna. Thence, by a sudden transition, he passes to the new town of Ætna, under the mountain of the name; extols the happy auspices under which it was founded; and lauds Hiero for his great deeds in war, and for the wise constitution he has given to the new state; to which Pindar wishes exemption from foreign enemies and internal discord. Thus far it does not appear how the praises of music are connected with the exploits of Hiero as a warrior and a statesman. But the connection becomes evident when Pindar addresses to Hiero a series of moral sentences, the object of which is to advise him to subdue all unworthy passions, to refresh his mind with the contemplation of art, and thus to obtain from the poets a good name which will descend to posterity.

§ 7. The characteristics of Pindar's poetry, which have been just explained, may be discerned in all his epinikian odes. Their agreement, however, in this respect, is quite consistent with the extraordinary variety of style and expression which has been already stated to belong to this class of poems. Every epinikian ode of Pindar has its peculiar tone, depending upon the course of the ideas, and the consequent choice of the expressions. The principal differences are connected with the choice of the rhythms, which again is regulated by the musical style. According to the last distinction, the epinikia of Pindar are of three sorts, Doric, Æolic, and Lydian; which can be easily distinguished, although each admits of innumerable varieties. In respect of metre, every ode of Pindar has an individual character; no two odes having the same metrical structure. In the Doric ode the same metrical forms occur as those which prevailed in the choral lyric poetry of Stesichorus, viz., systems of dactyls and trochaic dipodies, which most nearly approach the stateliness of the hexameter. Accordingly, a serene dignity pervades these odes; the mythical narrations are developed with greater fulness, and the ideas are limited to the subject, and are free from personal feeling; in short, their general character is that of calmness and elevation. The language is epic, with a slight Doric tinge, which adds to its brilliancy and dignity. The rhythms of the Æolic odes resemble those of the Lesbian poetry, in which light dactylic, trochaic, or logaœdic metres prevailed; these rhythms, however, when applied to choral lyric poetry, were rendered far more various, and thus often acquired a character of greater volubility and liveliness. The poet's mind also moves with greater rapidity; and sometimes he stops himself in the midst of narrations which seem to him impious or arrogant. A larger scope is likewise given to his personal feelings; and in the addresses to the victor there is

a gayer tone, which at times even takes a jocular turn. The poet introduces his relations to the victor, and to his poetical rivals; he extols his own style, and decries that of others. The Æolic odes, from the rapidity and variety of their movement, have a less uniform character than the Doric odes; for example, the first Olympic, with its joyous and glowing images, is very different from the second, in which a lofty melancholy is expressed; and from the ninth, which has a proud and complacent self-reliance. The language of the Æolic epinikia is also bolder, more difficult in its syntax, and marked by rarer dialectical forms. Lastly, there are the Lydian odes, the number of which is inconsiderable: their metre is mostly trochaic, and of a particularly soft character, agreeing with the tone of the poetry. Pindar appears to have preferred the Lydian rhythms for odes which were destined to be sung during a procession to a temple, or at the altar, and in which the favour of the deity was implored in an humble spirit.

OLYMPIAN ODES.



INTRODUCTION TO THE OLYMPIAN ODES.

(Extracted from *Smith's Dictionary of Antiquities*.—Abridged Ed.)

THE *Olympic Festival* was a Pentaeteris (πενταετηρίς), that is, according to the ancient mode of reckoning, a space of four years elapsed between each festival, in the same way as there was only a space of two years between a Trieteris. It was celebrated on the first full moon after the summer solstice. It lasted, after all the contests had been introduced, five days, from the 11th to the 15th days of the month inclusive. The fourth day of the festival was the 14th of the month, which was the day of the full moon, and which divided the month into two equal parts.

The festival was under the immediate superintendence of the Olympian Zeus, whose temple at Olympia, adorned with the statue of the god made by Phidias, was one of the most splendid works of art in Greece. There were also temples and altars to other gods. The festival itself may be divided into two parts—the games or contests (ἀγὼν Ὀλυμπιακός), and the festive rites (ἑορτή); connected with the sacrifices, with the processions, and with the public banquets in honour of the conquerors.

The contests consisted of various trials of strength and skill, which were increased in number from time to time. There were in all twenty-four contests, eighteen in which men took part, and six in which boys engaged, though they

were never all exhibited at one festival, since some were abolished almost immediately after their institution, and others after they had been in use only a short time. We subjoin a list of these from Pausanias, with the date of introduction of each, commencing from the Olympiad of Corœbus :—1st. The foot-race (δρόμος), which was the only contest during the first 13 Olympiads. 2nd. The δίαυλος, or foot-race, in which the stadium was traversed twice, first introduced in Olympiad 14. 3rd. The δόλιχος, a still longer foot-race than the δίαυλος, introduced in Olympiad 15. 4th. Wrestling (πάλη); and 5th. The Pentathlum (πένταθλον), which consisted of five exercises, viz. leaping, the foot-race, the throwing the discus, the throwing the spear, and wrestling; both introduced in Olympiad 18. 6th. Boxing (πυγμή), introduced in Olympiad 23. 7th. The chariot-race, with four full-grown horses (ἵππων τελείων δρόμος, ἅρμα), introduced in Olympiad 25. 8th. The Pancratium (παγκράτιον), consisting of boxing and wrestling; and 9th. The horse-race (ἵππος κέλης), both introduced in Olympiad 33. 10th and 11th. The foot-race and wrestling for boys, introduced in Olympiad 37.* 12th. The Pentathlum for boys, introduced in Olympiad 38, but immediately afterwards abolished. 13th. Boxing for boys, introduced in Olympiad 41. 14th. The foot-race, in which men ran with the equipments of heavy-armed soldiers (τῶν ὁπλιτῶν δρόμος), introduced in Olympiad 65, on account of its training men for actual service in war. 15th. The chariot-race with mules (ἀπήνη), introduced in Olympiad 70; and 16th. The horse-race with mares (κάλπη), introduced in Olympiad 71; both of which were abolished in Olympiad 84. 17th. The chariot-race with two full-grown horses (ἵππων τελείων συνωρίς), introduced in Olympiad 93. 18th and 19th. The contests of heralds (κήρυκες) and trumpeters (σαλπιγκταί), introduced in Olympiad 96. 20th. The chariot-race with

four foals (πώλων ἅρμασιν), introduced in Olympiad 99. 21st. The chariot-race with two foals (πώλων συνωρίς), introduced in Olympiad 128. 22nd. The horse-race with foals (πῶλος κέλης), introduced in Olympiad 131. 23rd. The Pancratium for boys, introduced in Olympiad 145. 24th. There was also a horse-race (ἵππος κέλης), in which boys rode, but we do not know the time of its introduction.

The judges in the Olympic Games, called Hellanodicæ (Ἑλλανοδῖκαι), were appointed by the Eleans, who had the regulation of the whole festival. It appears to have been originally under the superintendence of Pisa, in the neighbourhood of which Olympia was situated; but after the conquest of Peloponnesus by the Dorians, on the return of the Heraclidæ, the Ætolians, who had been of great assistance to the Heraclidæ, settled in Elis, and from this time the Ætolian Eleans obtained the regulation of the festival, and appointed the presiding officers.

The Hellanodicæ were chosen by lot from the whole body of the Eleans. Their number varied at different periods, but at a later time there were eight Hellanodicæ. The office, probably, lasted for only one festival. They had to see that all the laws relating to the games were observed by the competitors and others, to determine the prizes and to give them to the conquerors. An appeal lay from their decision to the Elean senate. Under the direction of the Hellanodicæ were a certain number of Alytæ (ἀλύται), with an Alytarches (ἀλυτάρχης) at their head, who formed a kind of police, and carried into execution the commands of the Hellanodicæ. There were also various other minor officers under the control of the Hellanodicæ.

All free Greeks were allowed to contend in the games, who had complied with the rules prescribed to candidates. The equestrian contests were necessarily confined to the wealthy; but the poorest citizens could contend in the

athletic games. This, however, was far from degrading the games in public opinion; and some of the noblest as well as meanest citizens of the state took part in these contests. The owners of the chariots and horses were not obliged to contend in person; and the wealthy vied with one another in the number and magnificence of the chariots and horses which they sent to the games.

All persons who were about to contend, had to prove to the Hellanodicæ that they were freemen, and of pure Hellenic blood; that they had not been branded with atimia, nor guilty of any sacrilegious act. They further had to prove that they had undergone the preparatory training (προγυμνάσματα) for ten months previously. All competitors were obliged, thirty days before the festival, to undergo certain exercises in the Gymnasium, at Elis, under the superintendence of the Hellanodicæ. The competitors took their places by lot. The herald then proclaimed the name and country of each competitor. When they were all ready to begin the contest, the judges exhorted them to acquit themselves nobly, and then gave the signal to commence. The only prize given to the conqueror was a garland of wild olive (κότινος), cut from a sacred olive-tree, which grew in the sacred grove of Altis, in Olympia. The victor was originally crowned upon a tripod covered over with bronze, but afterwards upon a table made of ivory and gold. Palm branches, the common tokens of victory on other occasions, were placed in his hands. The name of the victor, and that of his father and of his country, were then proclaimed by a herald before the representatives of assembled Greece. The festival ended with processions and sacrifices, and with a public banquet given by the Eleans to the conquerors in the Prytaneium.

The most powerful states considered an Olympic victory, gained by one of their citizens, to confer honour upon the state to which he belonged; and a conqueror usually had

immunities and privileges conferred upon him by the gratitude of his fellow citizens. On his return home the victor entered the city in a triumphal procession, in which his praises were celebrated, frequently in the loftiest strains of poetry.

(From *Wordsworth's Greece.*)

The Olympic games were celebrated once in four years. They lasted for five days, and terminated on the full moon which succeeded the summer solstice. Contrasted with the particular eras which served for the chronological arrangement of events in distinct provinces of Greece, the epoch supplied by their celebration to all the inhabitants of the Hellenic soil deserves peculiar attention. While the succession of Priestesses of Juno at Argos, while the Ephors at Sparta, and the Archons at Athens, furnished to those states respectively the basis of their chronological systems; it was not a personage invested with a civil or sacerdotal character, who gave his name, not merely to the single years, but to the quadrennial periods of the whole of Greece; it was he who was proclaimed victor, not in the chariot race of the Hippodrome, but as having outrun his rivals in the stadium at Olympia. A reflection on the rapid course of time (the great racer in the stadium of the world) might well be suggested by such a practice; but it is more remarkable, as illustrating the regard paid, by the unanimous consent of all the states of Greece, to those exercises of physical force, which preserved them so long from the corruptions of luxury and effeminacy, into which, through their growing opulence and familiarity with oriental habits, they would very soon otherwise have fallen.

Olympia was the Palæstra of all Greece. The simplicity of the prizes, the antiquity of their institution, the sacred

ceremonies with which they were conducted; the glory which attached not merely to the victor, but to his parents, his friends, and country; his canonization in the Greek calendar; the concourse of rival tribes from every quarter of the Greek continent and peninsula to behold the contests and to applaud the conqueror; the lyric songs of poets; the garlands showered upon his head by the hands of friends, of strangers, and of Greece herself; the statue erected to him in the precincts of the consecrated grove, by the side of princes, of heroes, and of gods; the very rareness of the celebration, and the glories of the season of the year at which it took place, when all the charms of summer were poured upon the earth by day, and the full orb of the moon streamed upon the olive groves, and the broad flood of the Alpheius by night; these were influences which, while they seemed to raise the individual to an elevation more than human, produced a far more noble and useful result than this,—that of maintaining in the nation a general respect for a manly and intrepid character, and of supporting that moral dignity and independence, which so long resisted the aggressions of force from without, and were proof against the contagion of weak and licentious principles within.

OLYMPIAN I.

Inscribed to Hiero of Syracuse, victorious in the single-horse-race: written Ol. 77, 1. B.C. 472: and sung at Syracuse, at a banquet in the palace.

ARGUMENT.

1—17: Proemium. The poet prepares a hymn in honour of king Hiero, for his victory in the Olympic games. 17—100: Digression from the mention of Olympia to the fable of Pelops, and the tale of Tantalus's crime and its punishment. 100—end: Return to the praise of Hiero; prayer for his prosperity.

Best of all things is water, and gold shines far above all haughty wealth as blazing fire shines in the night; but if thou wishest to tell of victories, my heart, seek no bright star during the day, in the desert air, more genial than the sun; nor can we sing of a contest higher in rank than Olympia's, whence the renowned hymn has power over the minds of the wise, so that they sing the Son of Cronos, coming to the blest wealthy dwelling of Hiero—who wields the righteous sceptre in Sicily rich in sheep, plucking the highest of all virtues;[a] and he is adorned also with the flower of music, in such strains as we poets round the hospitable table often sing.

But from the peg take down the Dorian lyre, if at all the glory of Pisa and Pherenicus hath subjected thy mind to the influence of sweetest thoughts, when by the Alpheus he rushed, displaying in the course a body ungoaded, and blended with victory his lord, the Syracusian monarch rejoicing in the steed. And for him (*the monarch*) glory shines in Lydian Pelops' colony abounding in brave men [*i. e.* in Pisa],—*Pelops*, whom earth-surrounding Poseidon of mighty strength loved from the time when Clotho raised him from the unsullied urn,[b] well furnished as to his resplendent shoulder with ivory. Surely many things are wonderful, and in these sometimes fables, adorned beyond the truth with

[a] v. 13: the chief of all glories (the heights of all excellencies).

[b] v. 26: *or*, from the purifying vessel.

varied falsehoods, deceive the report of mortals.[c] And the Grace, that procureth all the sweets for mortals, bestowing authority hath brought about that the incredible should often come to be believed; but after-days are the best convincers.

Now it is becoming to a man to speak what is good concerning the deities, for so is blame the less. O son of Tantalus, I will record thy story, not as men of yore have done, how when thy sire invited *the gods* to that most holy banquet, and to friendly Sipylus, offering a return of feasts to the gods, then that he of the bright trident seized thee, and, tamed in his soul by love, bore thee away on his gold-decked steeds to the palace of Zeus the far-honoured, where in after-time came Ganymede to the same office.

But when thou hadst vanished, nor did the men, after much search, bring thee to thy mother, forthwith did some one of the envious neighbours say that *the gods* had cut thee limb by limb into[d] the strength of water boiling with fire, and on the tables around they distributed among themselves the sodden morsels of thy flesh, and ate. But to me it is impossible to call any of the blessed ones a glutton; I stand aloof from such a thought. Loss[e] often befalls the slanderous. But, yet, if the guardians of Olympus honoured any mortal man, it was this Tantalus; but he could not bear meekly great prosperity; but through pride and surfeit drew upon himself immense calamity, which the Father hung over him, a mighty stone for him, which ever eagerly desiring to remove from his head, he is a stranger to happiness. This helpless constantly-wretched life he has, a fourth affliction with three others, because that having stolen the nectar and ambrosia of the immortals with which they had made him imperishable, he gave it to his comrade boon companions; but if any one expects to escape the notice of the Deity in doing aught, he errs. Therefore the immortals sent back his son again to the short-lived race of men. But when, about the time of blooming youth, down began to shade his chin so as to make it dark, he meditated to obtain in contest the proffered marriage, the renowned Hippodameia, from her

[c] v. 28: *i. e.* deceive mortals so that reports are falsified.
[d] v. 48: *or*, over. [e] v. 53: *or*, small gain.

Pisan sire. And having approached near the hoary sea alone in the night, he called upon the deep-sounding lord of the goodly trident, and he straightway appeared to him close at hand.

To whom, then, he spake, "If, O Poseidon, the pleasing gifts of Cypria at all contribute to thy pleasure, impede the brazen spear of Œnomaus, and me in swiftest chariot speed on to Elis, and bring me near to victory. Since having destroyed thirteen hero-suitors he defers the marriage of his daughter; but great danger admits not a cowardly man. But one of those who needs must die, why should he sitting at his ease in obscurity in vain cherish without a name his old age, deprived of all praise? But to me this combat shall be submitted, and do thou grant a favourable issue." Thus he spoke, nor did he apply himself to fruitless prayers; and him the god honoured, and gave him a golden car, and steeds unwearied with their wings.[f] And he conquered the might of Œnomaus, and won the maiden consort, and begat six lordly sons dear to the virtues. But now he is mingled with[g] splendid offerings of blood, lying by the stream of the Alpheus, holding a much-frequented tomb near the altar thronged by strangers.

But the glory shines afar of the Olympic games in the race-courses of Pelops, where swiftness of feet contends, and the height of strength stout at work; and he who wins hath for the remainder of his life delightful calm, as far as his contests for the prize can give it.[h]

But the good that ever cometh day by day cometh best to every mortal. But it is my duty to crown him with an equestrian lay in the Æolian measure; for I feel assured that I shall adorn with my illustrious turns of hymns[i] no host of all men of the present day more skilled both in the elegancies of life, or more powerful in might.[j]

The Deity thy guardian, Hiero, provides for thy pursuits, having this care; and if he fail not soon, I hope to

[f] v. 87: *i. e.* winged unwearied steeds.

[g] v. 91: he has obtained splendid obsequies.

[h] v. 99: *or,* "on account of this victory;" the γε merely giving force to the expression.

[i] v. 104: *or,* with inmost folds, *i. e.* highest flights, of poetry.

[j] v. 105: *i. e.* either in the lovely lore of music, or in the noble pursuits of horsemanship.

celebrate a still sweeter *theme*[k] with the swift car, and to come to the sunny Cronius, having found a fitting mode of praise. Now, for me the muse doth keep a shaft most mighty in strength: one man is greater than another,[l] but in kings the summit rises to the highest point:[m] stretch thy views no further. May it be thy lot for this time[n] to walk on high, and mine for as long a time to live with conquerors, conspicuous for poetic skill throughout the Greeks in every quarter.[o]

OLYMPIAN II.

Inscribed to Theron of Agrigentum, conqueror in the chariot-race: Ol. 76, 1. B.C. 476: sung probably at a banquet at Agrigentum.

ARGUMENT.

1—11: Proemium. Praise of Theron and his family. 12—46: The changes and vicissitudes of fortune that befel the race of Cadmus, under which those of Theron's family are tacitly alluded to. 46—83: Theron's present and future happiness; the happiness of the good in a future state. 83—end: Conclusion. Envy is deprecated and the glories of Theron recounted.

YE hymns that rule the lyre, what god, what hero, what man shall we celebrate? Truly Pisa belongs to Jove, and the Olympic games Heracles founded, from the spoils won in war, and Theron we must celebrate for his victorious four-horse car, just in his reverence towards strangers, a stay of Agragas, flower of noble forefathers, upholding the state. *Forefathers*, who, after having suffered many afflictions in their spirit, obtained a sacred home by the river,[a] and were the eye of Sicily: a fortunate life, too, attended them, bringing both wealth and grace to crown their inborn virtues.

But O Cronian child of Rhea, that presidest over the seat of Olympus and the highest of contests, and the stream of

k Understand μέριμναν.

l v. 113: *lit.* some are great over some. *Or*, but different men are great in different ways.

m v. 114: *i. e.* kings are on the highest pinnacle.

n v. 115: *i. e.* during this period of thy life to be thus ennobled by further victories.

o v. 117: *i. e.* wherever Greece extends.

a v. 9: *or*, a habitation sanctified by the river close at hand.

Alpheus, soothed by my strains, propitious, preserve for their sake their paternal soil for the future race. Of actions once accomplished, whether in justice or against justice, not even Time, father of all things, can render one issue undone; but with prosperous fortune oblivion may result. For, conquered by goodly pleasure, inveterate woe expires, when divine Fate sends upwards lofty bliss.

And what I have said agrees with[b] the divine daughters of Cadmus, who suffered great sorrows; but grievous woe fell before superior good. There lives among the Olympian gods Semele, the long-haired, who died in the thunder's roar; but Pallas loves her ever, and Father Zeus much; and her ivy-wreathed son loves her. They tell, too, that in the sea, amongst the marine daughters of Nereus, imperishable life is appointed to Ino for all time. Of a surety, to mortals no term of death is clearly fixed, nor when we shall close with enduring good[c] a tranquil day, child of the Sun; but varying at different times do the streams of good fortune and of troubles come about to men.

So Destiny, which sways the ancestral joyous lot of these,[d] with the heaven-sent bliss brings too some recurring woe, at another time; from the time when the fated son fell in with Laius, and slew him, and fulfilled the response uttered long ago in Pytho. And keen-eyed Erinnys, having beheld the *crime*, destroyed his warlike race with mutual slaughter; but Thersander was left to Polynices at his fall, honoured in youthful contests and in battles of war, a scion to support the house of the Adrastidæ, whence they[e] derive the origin of their race.

It is befitting that the son of Ænesidamus should obtain the praises of song and of lyre. For at Olympia he himself received the gift of honour,[f] and in Pytho and the Isthmus impartial bestowers of victory[g] conferred on his co-heir brother wreaths won by the four-horse cars, twelve times running the course. But success frees from cares him that strives in the contest.

[b] v. 22: suits.
[c] v. 33: *i. e.* with good troubled by no evil.
[d] v. 35: *i. e.* of the Emmenidæ, the ancestors of Theron.
[e] *i. e.* the Emmenidæ. [f] v. 49: *i. e.* the crown.
[g] v. 50: *or*, the kindred bestowers of victory, &c.

Wealth, when adorned with virtues, conferreth apt occasion of various honours,[h] suggesting deep and vehement desire for what is praiseworthy, *as* a bright star, the true light to man: but if any one be so happy as to possess it,[i] he knows what will hereafter befall; that the lawless souls of those who die here[j] forthwith suffer punishment, and some one beneath the earth pronouncing sentence by dire compulsion,[k] judges the sinful deeds done in this realm of Zeus; yet the good, enjoying the light of the sun equally by night and by day, behold[l] a life less woe-worn,[m] not vexing the earth with strength of hands, nor the waters of ocean, by reason of scanty sustenance; but with the honoured of the gods, with those, viz.,[n] who ever rejoiced in observance of their oaths,[o] *the good* pass a life without a tear; but they[p] endure woe loathsome to sight.

But as many as have had the steadfastness, tarrying thrice on either side,[q] to keep their soul altogether from unjust actions, accomplish their way on the path of Zeus to the tower[r] of Cronus; where ocean breezes blow round the island of the blessed, and flowers of gold blaze, some on the ground and some on resplendent trees, and the water feeds others; with necklaces of which they intertwine their hands and their heads, according to the just decrees of Rhadamanthus. *Rhadamanthus, I say,* whom Father Cronus hath as his ready assessor, *Cronus*, the spouse of Rhea who holds of all the highest throne.

And Peleus, too, and Cadmus, are numbered amongst these; and *there* did his mother bring Achilles, after that she had persuaded the heart of Zeus with prayers: *Achilles*, who overthrew Hector, the unconquerable immovable pillar of Troy, and gave to death Cycnus and the Æthiopian son of Eos.

[h] v. 54: *i. e.* gives means of acquiring various advantages.
[i] v. 56: *i. e.* wealth adorned with virtue.
[j] *i. e.* who depart hence.
[k] v. 60: *i. e.* being bound by stern necessity so to do.
[l] *i. e.* live.
[m] v. 62: viz. *than the bad, i. e.* enjoy a life far sweeter.
[n] v. 66: *i. e. among those* who ever rejoiced.
[o] v. 66: *or,* in uprightness, piety.
[p] The others, *i. e.* the wicked.
[q] v. 69: *or,* having endured thrice in this world and thrice in the other.
[r] v. 70: *or,* palace.

There are many swift darts under my elbow, within my quiver,[s] which have a voice for those with understanding, but to the crowd they need interpreters. He is gifted with genius who knoweth much by natural talent, but those who have learnt,[t] boisterous in gabbling, like daws, clamour in fruitless fashion against the divine bird of Zeus.

Keep now the bow on the mark;[u] come, my spirit, whom do we strike at, sending again[v] shafts of good report from a benevolent spirit? At Agragas verily stretching my bow, I will utter an oath-bound[w] word from a sincere soul, viz., that even for a hundred years that city has brought forth no other hero more beneficent in heart to his friends, or more ungrudging in hand, than Theron.

But envy loves to attack praise, not encountering it fairly,[x] but from senseless men, which loves to babble and to obscure the noble deeds of the good.[y] Since the sand escapes numbering, as to our hero, what pleasures he has given to others, who can tell?[z]

OLYMPIAN III.

Inscribed to the same Theron as the foregoing ode, on account of the same victory: sung probably at Agrigentum, at the festival of the Theoxenia of the Dioscuri.

ARGUMENT.

1—6: Proemium. The poet prays that his song may be pleasing to the Tyndaridæ. 6—34: The olive-wreath won by Theron leads to a digression on the introduction of the olive into the Peloponnesus, brought by Heracles from the Hyperboreans. 34—end: The poet returns to the Tyndaridæ, who have granted the victory of Theron to the piety of his family, the Emmenidæ.

I DECLARE that I shall please[a] the hospitable Tyndaridæ and Helen with beautiful locks, by honouring famed Agragas in

[s] v. 83: *i. e.* as yet not drawn forth. [t] *i. e.* the taught.

[u] v. 89: *or*, keep the bow now pointed to the mark.

[v] v. 90: *or*, however. [w] v. 92: *i. e.* solemn.

[x] v. 96: *or*, satiety that never combines with justice loves to attack, &c.

[y] v. 97: *or*, delighting to excite censure, and to throw a cloud over the glorious deeds of the good.

[z] v. 100: *or*, since the sand mocks at numbering, who can tell how many pleasures he (*i. e.* Theron) has brought to others?

[a] v. 1: *or*, according to Diss, I pray that I may please, &c.

having raised aloft the hymn of Olympic victory in honour of Theron; the song in honour of unwearied steeds: so did the muse stand by me propitious, when I had invented a new and sparkling mode, to adapt to the Dorian rhythm, the voice of glorious revelry.[b]

Since the wreaths placed on his (Theron's) flowing hair, exact of me this divinely-imposed debt, that I should with fitting skill blend for the son of Ænesidamus the lyre with varied tones, and the loud sound of flutes and well-arranged words;[c] and Pisa *exacts a debt of me* to sing,[d] *Pisa, I say*, from which celestial strains flow to men, for whomsoever the unerring Æolian judge, the national umpire of Greece, doth cast above his eyelids around his locks the grey-coloured ornament of olive; *the olive* which formerly the son of Amphitryon brought from the shady fountains of Ister, fairest memorial of the contests in Olympia; having persuaded by words the Hyperborean race, the worshippers of Apollo, he with kindly feelings asked for the thronged[e] *and* sacred lawn of Zeus a shady plant, common gift to men and the crown of valour. For already to him, the altars having been consecrated to his sire, the full moon[f] in her golden car had lighted up opposite to him at evening her full eye; and he (*Heracles*) had instituted the upright decision of mighty games, and the fifth-yearly festival as well, on the hallowed craggy banks of Alpheus.

But the district of Cronian Pelops did not yet grow fair trees in its glens: bare of these, the sweet spot seemed to him to be subject to[g] the sharp rays of the sun. So then his mind was set, so as to make him *go* to the Istrian land: there Latona's daughter, that driveth the steed, received him as he came from the ridges and winding dells of Arcadia, at the time when, at the bidding of Eurystheus, necessity imposed by Zeus his sire, urged him[h] to go to bring the hind with horns of gold, which formerly Taygeta, having given in

[b] v. 6: *or*, the voice that gives splendour to the revel.
[c] v. 8: *i. e.* poetry, *or* poetic diction.
[d] v. 9: *or*, *demands* that I should praise her.
[e] v. 17: *or*, all-receiving.
[f] v. 19: *or*, the moon which divides the month.
[g] v. 24: *i. e.* to be exposed to.
[h] v. 28: *or*, made him ready to go.

recompense to Orthosian Diana, inscribed as sacred to her.[i] In pursuit of which, he beheld even that land behind the breath of cold Boreas. There fixed, he stood in wonder at the trees. Of these sweet desire possessed him to plant *some* around the twelve-times-encircled boundary of the goal.

And now to this festival[j] he cometh propitious, with the godlike twin sons of deep-girded Leda; for to them he, when going to Olympus, gave charge to preside over the wondrous strife, both as regards the valour of men, and chariot-driving, that whirls the car along.[k] Me then my soul urges on to say, that to the Emmenidæ and to Theron glory has come, the well-horsed sons of Tyndarus granting it,[l] because of all mortals they honour them[m] with most numerous hospitable boards; with pious disposition observing the solemn rites of the blessed ones.

If water excels *among the elements*, and gold be the most honoured[n] prize of wealth, then does Theron, arriving at the utmost bound by his virtues, reach by his inborn excellence[o] the pillars of Heracles:[p] what is beyond is inaccessible both to wise and foolish: I will not pursue it; I should surely be vain to try.[q]

OLYMPIAN IV.

Inscribed to Psaumis of Camarina, conqueror in the mule-chariot race: Ol. 82, 1. B.C. 452: sung at Olympia, during the procession to the altar of Zeus in the Altis.

ARGUMENT.

1—12: Proemium. Invocation of Zeus Ætneus, who had granted the victory. 12—18: Prayers for the future success and prosperity of Psaumis. 19—end: Defence of Psaumis, who, it appears, had been made the subject of ridicule on account of his grey hairs.

O THOU mightiest hurler of the thunder unwearied of foot, O Zeus, *on thee I call;* for the season of thy festival re-

[i] v. 30: *or,* having dedicated. [j] v. 34: *i. e.* the Theoxenia.
[k] v. 37: *or,* rapid chariot-guiding.
[l] v. 39: *i. e.* through their gift. [m] v. 40: *or,* draw near them.
[n] v. 42: cherished *or* revered.
[o] v. 44: *or,* by his own resources. [p] v. 44: *i. e.* the furthest point.
[q] v. 45; *or,* I were vain else, I should lose my labour.

turning again has brought me, to the sound of a song accompanied with the varied tones of the lyre, to testify of[a] the loftiest games.

When their hosts are successful, true friends straightway rejoice[b] at the sweet tidings.

But, O son of Cronus, who holdest Ætna, wind-swept burden of hundred-headed mighty Typhon, receive for the sake of the Charites this festal pomp[c] in honour of the victory at Olympia, as a most lasting lustre of mighty worth. For it is Psaumis' chariot procession that comes along,[d] who crowned with Pisan olive, seeks to raise renown to Camarina. May the Deity be propitious to his[e] future prayers! since I praise him as very zealous in the rearing of horses, and rejoicing in hospitality that receives all, and turned with sincere purpose to quiet which fosters the state.

I will not tinge[f] my theme with falsehood: experience verily[g] is the test of mortals; *experience* which freed the son of Clymenus (*i. e.* Erginus) from the contempt of the Lemnian women: but winning the race in brazen arms, he said to Hypsipyle, when going to receive[h] the crown, "Such a one am I for swiftness! my hands and my heart are alike. And there grow, even on youthful men, hoary locks often out of the proper time of life."[i]

[a] v. 3: *i. e.* to praise.

[b] v. 4: *or*, the aor. may signify, not "the quickness of their joy," as I have taken it in the text, but its being usual; "true friends are wont to rejoice," &c.

[c] v. 9: *or*, choral hymn.

[d] v. 10: or more literally, "For the triumphal procession [κῶμος] advances, being of the cars of Psaumis: *i. e.* for this is the triumphal procession of the victorious car of Psaumis.

[e] v. 13: ? to my future prayers.

[f] v. 17: *or* stain.

[g] v. 18: perhaps τοι here means, "as the proverb says."

[h] *or*, going in quest of.

[i] v. 28: *or*, among the youthful often do hoary locks appear, even beyond (contrary to, *i. e.* before) the fitting (reasonable) time of life.

OLYMPIAN V.

Inscribed to the same Psaumis, for the same victory: sung at Camarina in the procession at the return of Psaumis.

ARGUMENT.

1—8: Invocation of Camarina on the return of Psaumis to his native town. 9—16: Address to Pallas, protectress of cities. 17—end: Prayer to Zeus, that he would protect the youth of the city Camarina and grant a happy close of life to Psaumis.

RECEIVE, O daughter of Ocean,[a] with gracious heart *this hymn*, the honour[b] of lofty achievements and of the crowns won at Olympia, and the gift of the victorious car of Psaumis; who, ennobling thy city the nurse of people, hath honoured the six double altars at the great festivals of the gods with the sacrifice of oxen, and at the five-day contests of games, with chariots of horses and mules and with the steed that runs single: and on thee has laid a fair glory by his victory, and proclaimed by the herald's voice his father Acron and thy newly-established seat.

And coming from the much-loved dwellings of Œnomaus and Pelops,[c] O Pallas, protectress of cities, he sings in praise of thy holy grove[d] and the river Oanis, and the lake hard by, and the sacred channels of the stream, with which Hipparis waters the people,[e] and unites[f] quickly a high-grown forest of solid buildings, raising from poverty[g] this town of citizens to power. Ever for the sake of the praise of noble deeds do toil and expense contend against a deed enveloped in danger; but those who are successful are thought even to be wise by their citizens.

O Saviour Zeus, that dwellest high in the clouds, and inhabitest the Cronian hill, and honourest the wide-flowing Alpheus, and the holy Idæan cave! I come, thy suppliant, calling upon thee with[h] pipes that utter a Lydian strain, to entreat of thee to embellish this city with a noble race of

[a] v. 2: *i. e.* O Camarina. [b] v. 1: *i. e.* in honour of, &c.
[c] *i. e.* from Olympia.
[d] v. 10: *i. e.* brings a hymn to be sung in thy honour.
[e] v. 12: *i. e.* their fields. [f] v. 13: *i. e.* builds.
[g] v. 14: *or* want. [h] v. 19: *i. e.* with the sound of.

men,[i] and that a tranquil old age may bring thee, O Olympian victor, delighting in the horses of Poseidon, to thy end, with thy sons, O Psaumis, standing near thee.[j] But if any one cherishes[k] honest wealth, having enough of possessions,[l] and add thereto fair fame, let him not covet to become a god.

OLYMPIAN VI.

Inscribed to Agesias of Syracuse, of the clan of the Iamidæ, victorious with the mule-chariot: perhaps Ol. 78, 1. B.C. 468: sung at Stymphalus in Arcadia, probably at a banquet of the Iamidæ.

ARGUMENT.

1—7: Proemium. This the poet says must be splendid. 8—21: Praises of Agesias. 22—70: Digression on the mythical origin of the Iamidæ (the ancestors of Agesias), and their prophetic art. 71—end: Returns to Agesias and his victories. Exhortation to Æneas, the leader of the chorus, to show that the ancient reproach against the Bœotians is misapplied, and to sing the praises of Syracuse and Ortygia.

As when *we build*[a] a magnificent palace, placing gilded columns under the close vestibule of the mansion, *so* will we construct *the portal*[b] *of this ode:* when we commence a work we should make the facing[c] splendid. If there be *one* who has won at Olympia, and minister too at the oracular altar of Zeus in Pisa, and enrolled among the founders of renowned Syracuse, what praise can that man avoid, if he meet with the sweet songs[d] of unenvying citizens? Let the son of Sostratus know that he has his lucky foot in this sandal.

[i] v. 20: *or,* with manly virtues.

[j] v. 23: *i. e.* with thy sons around thee. Or, taking the σέ before φέρειν instead of after it, render "and that thou, a conqueror at Olympia, delighting in the horses of Poseidon, mayst lead a tranquil old age to thy end, with thy sons, O Psaumis, around thee."

[k] v. 23: *i. e.* has.

[l] v. 24: *or,* being sufficiently supplied with possessions. ? Being content with his possessions.

[a] v. 2: *sub.* πήγνυμεν.

[b] v. 3: *sub.* πρόθυρον, the portal or commencement *of this ode.*

[c] v. 3: *or,* entablature.

[d] v. 7: *i. e.* if he be celebrated in the sweet songs.

Achievements unaccompanied with danger are honoured, neither when performed among men nor in the hollow ships;[c] but if aught noble be done with toil, many mention it. O Agesias, for thee the same praise is ready at hand,[f] which, in former time, Adrastus in justice openly pronounced upon the seer Amphiaraus, the son of Oecleus, when earth had seized upon[g] both him and his white steeds. Then after the dead bodies of seven funeral pyres had been consumed, the son of Talaus spoke, near Thebes, some such speech as this: "I lament the eye of my army, both a good seer, and good too to fight with the lance." This too belongs to the Syracusian hero, the lord of the revel. Though neither contentious nor fond of strife, and having sworn a mighty oath, I will yet clearly testify to this for his sake; and the muses with dulcet strain will permit me *to do so.*

Come, O Phintis, yoke for me now the strength of mules, with all speed, that in the illustrious[h] path *of poetry* we may make the car to go, and I may arrive even at the origin[i] of these heroes: for they,[j] beyond all others, know to lead this road, since they won the wreaths in Olympia: therefore to them we should throw open the gates of song. To Pitana by the ford of the Eurotas must we come to-day betimes—*Pitana*,[k] who verily, after intercourse with Poseidon, son of Cronus, is said to have borne a dark-haired child, Evadne. But she concealed the unborn child, conceived not in wedlock, by the folds of her garment;[l] and on the appointed month, sending her attendants, she bade them give the child to take care of to the hero the son of Elatus, who ruled the Arcadians in Phœsana, and had his lot to dwell on the Alpheus: there reared, she first tasted the sweets of love in Apollo's arms.

But she did not for her full time escape the eye of Æpytus, trying to conceal the seed of the god; but he departed on his road to Pytho,[m] repressing in his mind with acute earnestness wrath unutterable; *departed, I say,* to

[e] v. 10: *i. e.* neither by land or sea.
[f] v. 12: *i. e.* ready to be paid. [g] v. 14: *i. e.* had swallowed up.
[h] v. 23: καθαρᾶ. Perhaps better, clear, open, without obstruction.
[i] v. 25: ancestral stock. [j] *i. e.* those mules.
[k] v. 29: *i. e.* the nymph Pitana. [l] v. 31: *or,* in her womb.
[m] v. 37: *i. e.* Delphi.

inquire of the oracle concerning this intolerable calamity. Meantime she (Evadne), laying aside her girdle woven with purple woof, and silver ewer, under dark bushes brought forth a boy instinct with divinity. To her the deity of the golden locks[n] sent to assist her gentle Ilithyia and the Fates; and from her womb, and from the yearning pang of childbirth, came forth Iamus to light at once:[o] him, distracted with grief, she left upon the ground; and by the decrees of the deities, two bright-eyed serpents caring for him,[p] nourished him with the harmless poison of bees.

But the king, when he arrived, driving his car from stony Pytho, inquired of all in his house who might be the child that Evadne had borne; for he asserted that he was born with Phœbus for his sire, and that he would be to the dwellers upon earth a seer superior above all mortals, nor that ever would his race fail. Thus, indeed, did he declare; but they then avouched not to have seen or heard him, now five days born. But he lay hid among the rushes and in impervious brakes, covered thickly, as to his delicate body, with the yellow and empurpled rays of the wall-flower; wherefore she uttered the propitious word[q] that he should be for ever called by this undying name.

He, when he had received the fruit of golden-crowned youth, descending by night into the midst of the Alpheus, under the open sky, called upon Poseidon the widely-mighty, his ancestor, and the bow-bearing guardian of heaven-founded Delos, asking for himself some office[r] useful to the people.[s] And the sure paternal voice answered him, and addressed him;[t] "Arise, my child, *come* hither, to go[u] to the land common to all, following my voice."

Then they came to the steep rock of lofty Cronus: there *the god* granted him a double treasure of divination; first to hear the voice that knows not falsehood, and next when daring Heracles, noble offspring of the Æacidæ, should found for his father the thronged festival and the

[n] *i. e.* Apollo.
[o] v. 44: *i. e.* by easy birth. [p] v. 47: *or,* concerned for.
[q] v. 56: *or,* wherefore she announced the ominous words.
[r] v. 60: *or,* dignity.
[s] v. 60: *i. e.* begged the god to grant him some kingly gift.
[t] v. 62: *or,* came to him. [u] v. 63: that thou mayst go.

mightiest law of games, then he (Apollo) commanded him (Iamus) to establish an oracle[v] on the upper part of the altar of Zeus. From which time, much renowned throughout the Greeks is the race of the Iamidæ. Wealth too followed; and honouring worth[w] they come into a glorious path.[x] The deed proves each man *what he is*: censure from others who are envious overhangs them, on whom, first driving round the twelfth course, the honoured goddess of victory sheds a goodly shape.[y]

But if, of a truth, O Agesias, thy maternal grandsires,[z] dwelling beneath the mountains of Cyllene, have, with supplicatory sacrifices, many a time, and with many of them, piously gifted Hermes the herald of the gods; *Hermes*, who rules the games and the lot of the prizes,[a] and favours Arcadia, nurse of heroes, then it is he, O son of Sostratus, who, with his heavily-thundering father, ordains success to thee.

I fancy I have upon my tongue a sharp-sounding whetstone,[b] which *fancy* creeps over me willing amongst sweet-flowing songs.[c]

My grandam was the Stymphalian Metopa with its flowery banks,[d] who bore equestrian Theba, whose pleasant water[e] I drink,[f] when I weave a varied hymn for warrior heroes: urge on now thy choir, O Æneas, first to sing aloud of Parthenian Here, and then to know[g] whether in truth we escape the ancient reproach, "Bœotian swine!"[h] For thou

[v] v. 70: perhaps, to sacrifice an offering.

[w] v. 72: "? setting a high value on glory."

[x] v. 73: *i. e.* they have been successful in the public games; *or*, they became famous.

[y] v. 76: *i. e.* whose form the goddess of victory makes more goodly.

[z] *i. e.* the Arcadians.

[a] v. 79: *or*, the fortune of the contests.

[b] v. 82: lit. I have the fancy, or feeling, on my tongue of a sharp-sounding whetstone.

[c] v. 83: *or*, reading προσέλκει, which *fancy* draws me on, nothing loth, to the sweetly-flowing breath of songs.

[d] v. 84: *i. e.* the Stymphalian *lake* with its flowery banks; *or* render, "the blooming Stymphalian Metopa," viz. the nymph. Probably the poet meant both the nymph and the lake at once, not distinguishing them.

[e] v. 85: *i. e.* the fountain Dirce.

[f] v. 86: ? I will drink.

[g] v. 89: *or*, and next to try, *or*, and to make known.

[h] v. 90: *i. e.* let them try whether it be true that, as we say, the ancient reproach is no longer applicable to us.

dost carry my message well,[i] thou art the interpreter of the fair-haired Muses,[j] the sweet mixing-cup of loudly-sounding songs.[k]

Bid them too make mention of Syracuse and Ortygia, ruling which with upright sceptre, and with his soul intent on just deeds, Hiero waits on ruddy-footed Demeter and the feast of her daughter borne by snowy steeds and the might of Ætnæan Zeus. Him do the sweet-speaking lyres and songs acknowledge: may time as it comes on never overthrow his bliss! But, with pleasant welcome,[l] may he receive the festal procession of Agesias, that cometh from the walls of Stymphalus, from home to home,[m] leaving the mother of fleecy Arcadia.[n] Two anchors are useful to have fastened from the swift ship in a stormy night. May the Deity propitious grant glorious the lot of these,[o] and of those.[p]

Sovereign Lord of the Ocean, grant a direct course free from peril *to Agesias on his return, O thou that art the* spouse of Amphitrite with the golden distaff, and glorify[q] the sweet bloom of my hymns.

OLYMPIAN VII.

Inscribed to Diagoras the Rhodian, victorious in boxing: Ol. 79, 1. B.C. 464: sung at Ialysus, at a public banquet of the Eratidæ.

ARGUMENT.

1—12: Proemium. The excellence of poetic praise. 13—19: The praises of the victor and his father. 20—76: The ancient legends concerning the ancient mythical history of Rhodes; 1. About Tlepolemus; 2. Concerning the Heliadæ; 3. How the island was set apart as the portion of Helios. 77—end: Return to the victories of Diagoras, and prayers for his prosperity.

As when a man, taking from his rich hand a chalice, bubbling within with the juice of the vine, presents it to his

[i] v. 90: *i.e.* thou teachest the chorus as I desire.
[j] v. 91: *i.e.* thou art the herald of their words to others.
[k] v. 91: *i.e.* thou hast to teach the performers to combine their vocal and instrumental powers.
[l] v. 98: *or*, goodwill.
[m] v. 99: *i.e.* leaving one home, Stymphalus, for another, Syracuse.
[n] v. 100: *i.e.* Stymphalus, the metropolis of the country.
[o] *i.e.* the Stymphalians.
[p] *i.e.* the Syracusans.
[q] v. 105: *or*, promote, exalt.

youthful son-in-law, drinking to his health, passing from one house to another the golden chalice which is the costliest of his possessions, and he honours the glory of the feast and his own relation, and in the midst of his friends he makes him an object of admiration for his happy marriage,[a] *so* I too sending to victorious heroes the nectar poured forth, the Muses' gift, sweet fruit of talent, I cheer them,[b] *sending it, I say*, to the conquerors at Olympia and at Pytho.

Happy is he whom good report befalls: one man at one time and one at another does life-infusing grace[c] kindly regard, along with the lyre and the voiceful instruments of the pipes. And now, to the sound of both, I have gone to[d] *Rhodes*, hymning with Diagoras the ocean Rhodos, daughter of Aphrodite and bride of the Sun, that I may praise, in recompense for his boxing, both the resolute huge hero, who won for himself a crown on Alpheus and Castalia, and his father Demagetus, dear to justice; who inhabit, with Argive warriors, the three-citied isle, near the promontory of spacious Asia. I shall willingly endeavour for them, from their origin even from Tlepolemus, publicly proclaiming *it*, to raise a common panegyric, viz., for the powerful race of Heracles;[e] for on the father's side they boast to be descended from Zeus, and partly they are Amyntor's offspring on the mother's side, from Astydameia. But round the minds of men hang errors numberless, and this is impossible to discover, what now and at the end too is best for a man to gain. For the settler of this land[f] in past time, moved with passion,

[a] v. 1: *or*, more literally, "as when one (viz. *a father*) with wealthy (? munificent) hand having taken a chalice of solid gold, bubbling within with the dew of the vine, *then* drinking to (pledging) his youthful future son-in-law, and honouring his relative, gives it him to bear from home to home—*the chalice*, the costliest of his possessions and the glory of the banquet, and so too (so at the same time) amidst attending friends makes him envied for his united marriage (union in wedlock), so I too, &c.

[b] v. 9: *or*, propitiate them. [c] *i. e.* poetry.

[d] v. 13: *or*, landed at Rhodes. Perhaps it may mean, "I have come down *to Olympia*."

[e] v. 23: *i. e.* I shall endeavour for them, the powerful race of Heracles, commencing from their very origin, even from Tlepolemus, to raise a tale of praise common to the whole nation; *or*, "I will gladly for them, beginning at Tlepolemus, raise in my proclamation a tale of praise, common for all the mighty race of Heracles."

[f] v. 30: *i. e.* Tlepolemus.

slew in Tiryns, smiting him with the staff of hard olive, Licymnius, the base-born brother of Alcmena, who had come from the palace of Midea. But the passions of the soul[f] lead astray even the wise. Having come then to the deity, he consulted the oracle: and on him the golden-haired god, from his incense-breathing shrine enjoined a straight[g] voyage from the shore of Lerna to the sea-girt district,[h] where formerly the mighty monarch of the gods bathed the dwellings of men[i] with snow-flakes of gold, at the time when, by the art of Hephæstus and his brazen-forged axe, at[j] the summit of her father's head, Athene, springing upwards, shouted with an exceeding great cry: and Heaven and mother Earth shuddered at her.

Then, too, the son of Hyperion, the deity that giveth light to mortals, enjoined on his children dear to observe the soon-approaching duty, that for this goddess they might be the first to establish a splendid altar, and by instituting holy sacrifice, might gladden the mind of the father, and of the maid that thunders with the spear. Heed to the prudent one,[k] hath spread amongst men[l] courage and joy;[m] and yet does the cloud of oblivion advance bafflingly, and wrests from the mind the straight path of action. For these went up, and the seed of blazing flame they bore not with them; but they founded in the citadel *of Lindus* a sacred lawn, with rites in which no fire was used. On them *Zeus*, bringing a yellow cloud, rained much gold, and the goddess of the gleaming eyes herself granted them by their excellently-working hands to surpass those who dwell upon the earth in every art. *Then* did the paths bear works resembling what was alive and moving,[n] and their glory was high; and, to one who knows, skill in art without the aid of false tricks is preferable.[o]

[f] v. 30: *i. e.* fits of passion. [g] v. 33: *or*, direct. [h] *i. e.* the island.
[i] v. 34: *or*, the land, the country. [j] *i. e.* from.
[k] v. 44: attention to the dictates of Prometheus, *i. e.* the prudent one, prudence personified.
[l] v. 44: *i. e.* amongst those who heed them.
[m] v. 44: *or*, "the sense of honour, daughter of prudent foresight, produces among men bravery and usefulness in battle."
[n] v. 52: *i. e.* works which imitated creatures alive and moving were to be seen in the streets.
[o] v. 53: *i. e.* by those who have had experience, or who have learnt, skill in art when devoid of false tricks is preferred, viz. *to magic arts*.

The ancient legends also of men say, that when Zeus and the immortals were portioning out the earth, not as yet was Rhodos to be seen in the ocean flood, but that the island lay hid in the briny depths: nor of Helios, who was absent, did any one point out the share;[p] and so they left him without a portion of land, *him*, the pure god. And for him, when he (Helios) had reminded him, Zeus was again about to cast the lot; but he[q] allowed him not; since he said he saw within the hoary sea a land rising from the bottom, full of nourishment for men and kindly for flocks. And forthwith he bade golden-tired Lachesis uprear her hands to heaven,[r] and not to utter insincerely the mighty oath of the gods, but with the son of Cronus to grant that it,[s] when raised to the bright air, should hereafter be a possession to himself; and the sum of his words found their accomplishment, turning out true. From the watery sea sprang forth the island, and the genial father of the sharp rays of light is lord thereof, he, the commander of the fire-breathing steeds.

There with Rhodos having intercourse of yore, he begot seven sons, who, in the time of the former race of men, were endowed with subtlest skill; of these one begot Cameirus and Ialysus, the eldest *of his children*, and Lindus; and they ruled separately each his portion of the cities,[t] having divided into three parts the land of their sire; and their seats were called by their names. There (*in Rhodes*) a sweet atonement[u] of bitter calamity is appointed unto Tlepolemus, the prince of the Tirynthians,[v] as unto a god; both the steaming sacrifice of sheep led in procession and the decision of the contests; with the wreaths of which Diagoras has twice crowned himself, and in the renowned Isthmus four times conquering, and in Nemea *he won*[w] one victory after another,[x] and in rugged Athens *he won the same*.[y] And the brazen shield[z] in Argos acknowledged him, and the works of art[a] *of brass* in Arcadia

[p] v. 58: *i. e.* no one pointed out his lot, or share, *to be put into the urn.*
[q] *i. e.* Helios.
[r] v. 65: *i. e.* in swearing.
[s] v. 67: the island.
[t] v. 76: viz. *those which he had himself built.*
[u] v. 77: *or*, recompense.
[v] v. 78: *i. e.* is instituted in his honour.
[w] v. 82: sub. ἐστεφανώσατο.
[x] v. 82: *i. e.* the victory in two consecutive years.
[y] v. 82: sub. ἄλλαν ἐπ' ἄλλᾳ.
[z] v. 84: *i. e.* the prize of victory.
[a] v. 84: *i. e.* vessels wrought of brass.

and in Thebes, and the regular Bœotian lists and Pellene. And in Ægina *the lists acknowledged him* six times prevailing: in Megara, too, the pillared record[b] tells no other tale.

But, O Father Zeus, guardian of the ridges of Atabyrius, honour the law of song[c] in honour of the victory at Olympia, and the hero that hath obtained the glory of valour with the fist, and grant him reverential esteem both from citizens and from strangers; since he pursues unswervingly a path opposed to arrogance, well-instructed in what an upright mind, inherited from virtuous forefathers, has given to him. Throw not into the shade the common offspring[d] of Callianax. Conjoined with the joyous festivals of the Eratidæ the city too hath festal banquets;[e] but in one and the same brief space of time the shifting breezes change rapidly.

OLYMPIAN VIII.

Inscribed to Alcimedon of Ægina, conqueror in the wrestling-match of boys: Ol. 80, 1. B.C. 460: sung at Olympia in the procession, after the victory, to the altar of Zeus in the Altis.

ARGUMENT.

1—14: Proemium. Dedication of the ode to Olympia. 15—20: The poet commences the praises of the victor and his brother Timosthenes. 21—52: The praise of Ægina for the justice and valour of its inhabitants. 53—end: The poet returns to the praises of the victor and his trainer, Milesias, and ends with prayers for his prosperity.

O Olympia, mother of the golden-crowned games, queen of truth! where prophetic men, divining by sacrifices, explore the will of Zeus of the bright lightning, if he hath aught to tell concerning men who desire in their soul to obtain the mighty praise of victory and repose from their toils; and there is an accomplishment granted to prayers in return for the piety of men. But, O Grove of Pisa, abounding with fair trees, on the Alpheus, receive this festal procession and

[b] v. 87: the decree of the stone pillar.
[c] v. 88: *i. e.* the wonted song.
[d] v. 92: *i. e.* the offspring connected by one common origin.
[e] v. 94: *i. e.* the city holds festival when they do so.

wearing of the wreath: great truly is his renown whom thy glorious meed befalls; but of blessings different happen to different men, and there are many ways of success, with the favour of the gods. But thee, O Timosthenes, and thy brother, destiny assigned to Zeus the tutelary god of thy birth, who *made* thee indeed renowned in Nemea, and hath now made Alcimedon, *thy brother*, victorious at Olympia near the hill of Cronus. And he was fair to behold, and, in deeds not disgracing his form, winning in the wrestling-match, he proclaimed Ægina that plyeth the long oar to be his country. *Ægina*, where Themis, guardian deity, assessor of Zeus the god of strangers, is honoured in a manner beyond what is done by other men. For in that which is diversified and which inclines in various ways, to judge with upright mind *and* fairly is a hard task;[a] but some law of the immortals has placed this sea-girt country too[b] as a divinely-appointed protection to stranger-guests of every clime (and may future time ne'er be weary of so doing!), *this country, I say,* governed by Dorian race since Æacus.

Æacus, whom the son of Latona and wide-ruling Poseidon, when about to construct a circling bulwark for Ilium, called in as their fellow-workman at the wall, because it was fated that it[c] should outbreathe smoke, in the city-wasting battles, when wars arose. And silvery snakes,[d] leaping, three in number, to the wall, as soon as it had just been built, two of them fell down, and there on the spot bewildered resigned their breath; but one, with a cry of triumph, sprang in; and Apollo, pondering in his mind the prodigy, spake at once before them.

"Pergamus, where thy hands, O hero, have wrought, is *to be* taken; thus does the omen of the son of Cronus, deeply-thundering Zeus, sent *by him,* speak to me: not without thy descendants; but it shall be conquered in the first and fourth generations of thy posterity." Thus, then, the deity, the noble child of Latona, having clearly *spoken,* hastened in his

[a] v. 25: *i. e.* it is a difficult matter to decide with upright mind (or, to balance exactly), and "to give to each party the proper proportion of that which is of several kinds, and which inclines the scale in different ways." [b] v. 26: *καί*, *i. e.* this country as well as Olympia.

[c] v. 33: *νιν*, *i. e.* *στέφανον*.

[d] v. 37: ? snakes with blue or gleaming eyes.

car to the Xanthus and the Amazons that love the steed, and to the Ister. And the trident-wielder directed his swift car to the ocean Isthmus, transporting back Æacus hither,[e] on his steeds decked with gold, and to the ridge of Corinth *he drove*, to view *there* the famous festival.

And there is nothing pleasant among mortals which will be equally so to all;[f] but if I have retraced in my song the glory of Milesias won among the beardless youths,[g] let not envy aim at me with a rough stone; for I will alike tell this victory[h] at Nemea, and his after-contest gained in the pancratium of men; but to instruct is, in truth, easier to him that knoweth;[i] and it is senseless not to have learned before;[j] for the minds of the unskilled are frivolous. But that man[k] can further[l] than others declare those means, *viz.* what method[m] shall *most* advance a hero who is about to bear off the much-desired glory from the sacred games. Now is Alcimedon, *whom he trained*, a glory to him, having won the thirtieth victory;[n] *Alcimedon*, who, favoured by the deity, and not wanting courage, has on the limbs of four youths,[o] removed from himself[p] a most hateful return *to his home*, and speech dishonoured and the unnoticed road,[q] and in his father's father he inspired a vigour able to struggle with old age: truly, he who hath been successful[r] forgets the grave. But I must, awakening the memory of the past, tell of the victorious glory of the hands of the

[e] v. 51: *i. e.* to Ægina.

[f] v. 53: *i. e.* when some are pleased, others will be vexed and envious.

[g] v. 54: *i. e.* his youthful victory. ἀνέδραμον, Qu. "made his glory to spring on high."

[h] v. 57: *of his, i. e.* of Melesias; that is, tell of his having gained in former times the same prize himself which his pupil Alcimedon has just now won.

[i] v. 59: *i. e.* Milesias can train his pupils well, having in former times carried off the prize himself.

[j] v. 60: *i. e.* before undertaking to teach others.

[k] v. 62: *i. e.* Milesias. [l] v. 63: *i. e.* better.

[m] v. 63: course of discipline, or training.

[n] v. 66: *i. e. of his pupils.*

[o] v. 68: *i. e.* by conquering four youths in wrestling.

[p] v. 68: in ἀπεθήκατο the notion is also conveyed of "laid on them, as well as of "removed from himself."—*Cook.*

[q] v. 69: *or,* the path of life that shuns observation.

[r] v. 73: *i. e.* the man who hears tidings that rejoice him, the grandfather who hears of his grandson's success.

Blepsiadæ, by whom now the sixth wreath from the leaf-bearing contests is worn. The dead, too, have their share in the praise paid with customary honours,[s] and the dust does not hide the illustrious glory of their kindred.[t] And Iphion, having heard *the joyous news* from Proclamation,[u] daughter of Hermes, can perchance tell to Callimachus the bright honour at Olympia, which Zeus has granted to their race. But may he be willing to grant them blessings upon blessings, and avert bitter diseases! I pray that he may not, on account of their glorious lot, make Nemesis adverse, but, bestowing on them a life free from woe, exalt both them and their city to honour.

OLYMPIAN IX.

Inscribed to Epharmostus of Opus, conqueror in the wrestling-match: probably in Ol. 81, 1. B.C. 456: sung by torchlight, in some public part of the city, as the victor was returning from crowning the altar of Ajax.

ARGUMENT.

1—20: Proemium. Praises of Epharmostus and his native city, Opus. 21—41: Celebration of the gymnastic excellence of Epharmostus, which he possesses by the gift of heaven, as did Heracles his mighty strength. 41—79: Locrian legends. 80—end: The poet returns to Epharmostus, and celebrates at great length his victories and his athletic might.

THE strain of Archilochus sounding forth at Olympia, the thrice-repeated cry of victory with loud tones, might have sufficed to precede *in the triumph* Epharmostus and his loved compeers, leading the festal procession near the Cronian hill: but now, *my spirit*, with such shafts as these,[a] from the far-darting bows of the Muses, aim at[b] Zeus, lord of the crimson levin, and the holy promontory of Elis, which once the Lydian hero Pelops won, the fairest dower of Hippodameia: and send a sweet winged shaft to Delphi: thou wilt not

[s] v. 78: *κάννομον ἐρδόμενον, lit.* paid according to rite.

[t] v. 80: *i.e.* though dead they can feel and know the glory of their living posterity.

[u] v. 82: Ἀγγελίας, *or,* "from Rumour," "Fame."

[a] v. 8: *i.e.* greater and stronger ones. [b] v. 6: *or*, approach.

apply thyself to a fruitless theme,[c] in making the lyre to vibrate for the deeds of wrestling of a hero from far-famed Opus; praising her and her son.

Opus, which Themis and her daughter, all-glorious Eunŏmia, preserver of states, possess, and she[d] blooms in the honours of victory, both in Castalia and near the stream of the Alpheus, whence the best of garlands magnify the far-famed mother of the Locrians with beauteous trees. But I, illumining the beloved city with bright songs, swifter than the noble steed and winged bark, will send forth this announcement in every quarter, if with any skill given me by heaven,[e] I tend the choice garden of the Graces;[f] for they grant *all* that is delightful. Men become brave and skilful by the gift of the gods; for how else could Heracles have brandished in his hands his club against the trident, when, standing in defence of Pylos, Poseidon pressed him hard, and there pressed him hard Phœbus also warring with a silver bow; nor did Hades hold unmoved the staff, with which he leads the mortal corpses of those that die to their subterranean path. Cast this theme, my tongue, far from me; since to blaspheme the gods is a hateful science, and to be loud-tongued out of proper season[g] sounds in harmony with[h] madness. Babble not such things: shun to tell of war and strife among the immortals,[i] and direct the tongue to Protogeneia's city (Opus), where, by the decree of Zeus, who wields the quivering lightning, Pyrrha and Deucalion coming down together from Parnassus, founded their mansion first, and without marriage-union produced the stony race of the same stock, and hence they were called Laoi.[j] Rouse for them[k] the tuneful breath[l] of poetry, and praise wine for being old, but the flower of song for being new.[m] They tell that the might of waters had

[c] v. 12: *or*, strains that come to nought. [d] *i. e.* Opus.

[e] v. 26: *or*, if with at all divinely-implanted art; *or*, art naturally engendered in me. [f] v. 27: *i. e.* poetry.

[g] v. 38: *or*, "to indulge in intemperate boasting."—*Cookesley*.

[h] v. 39: accords with, is like, smacks of.

[i] v. 40: *or*, perhaps, shun to tell of war or any contest without the sanction of the gods. [j] v. 46: people, fr. λᾶς, a stone.

[k] v. 47: *i. e.* for the Opuntians.

[l] v. 47: οἶμον, career, strain.

[m] v. 49: *i. e.* in other things we praise what is ancient, but in poetry what is new and unheard of.

overwhelmed the dark earth, but that the sea-water at Zeus' behest suddenly received an ebb. From them were your ancestors, bearers of the brazen shield; *being* in origin sons of women of the race of Iapetus, and, *on the father's side*, sons of the powerful Cronidæ, native kings ever.

In time past, the Lord of Olympus having carried off the daughter of Opus from the land of the Epeans, in quiet had intercourse with her on the Mænalian hills, and brought her to Locrus, lest the course of time, bringing upon him[n] a death reft of offspring, should carry him off. But his spouse bore the mighty seed, and the hero was gladdened on seeing his adopted son, and called him so that he should bear the same name as his maternal grandsire, *him I say*, a hero beyond description great, both in beauty of form and in valiant deeds. And he gave him a city and a people to govern: and strangers flocked to him both from Argos and from Thebes, the Arcadians too, and the men of Pisa.

But the son of Actor and Ægina, Menœtius, of the new-comers did he especially honour. *Menœtius*, whose son, along with the Atreidæ, having come to the plain of Teuthras, stood with Achilles alone, at that time when, having turned the warlike Greeks to flight, Telephus attacked their sea-beaten sterns, so as to show to those[o] of understanding the fierce spirit of Patroclus, so that they should know it. Wherefore[p] the offspring of Thetis exhorted him never to be ranged in deadly battle apart from his man-slaying spear.

Would that I were inventive in poetry, and worthy to advance in the Muses' car, and might boldness and great power attend me! But through his friendship and virtue I have come to aid the cause of[q] the Isthmian chaplets of Lampromachus, when both upon one day won a contest. Two other successes happened to Epharmostus afterwards at the gates of Corinth, and others too to him in the vale of Nemea. At Argos, also, he won the prize of men, and when a youth *he won* at Athens. And in Marathon, when taken out from the boys,[r] what a contest with the elder men did he endure for

[n] *i. e.* Locrus.
[o] v. 74: lit. to him, *or*, to the man of understanding.
[p] v. 76: or perhaps rather, "from which time."
[q] v. 84: *i. e.* to honour or praise.
[r] v. 89: *i. e.* when grown up to man's estate.

the silver vessels! And having subdued heroes with quick-turning art which never fell, he passed through the ring of spectators, with what applause! in the prime of life, and fair, and having done the fairest deeds. On another occasion was he seen, an object of marvel to the Parrhasian crowd, at the time of the solemn assembly of Lycæan Zeus; and *again*, when he bore off, at Pellene, the warm cure of wintry breezes:[s] the tomb, likewise, of Iolaus, is a supporter of his glories, and the sea-washed Eleusis.[t]

Whatever comes by nature is best: yet many among men have sought to gain glory by virtues acquired through instruction. But *when performed* without the deity, each deed becomes none the worse when passed over in silence. For there are some paths that lead further than others, nor will one single pursuit lead us all to honour. Excellences of every kind are difficult of attainment; but bringing forward[u] this prize of valour, with confidence sound aloud with clear voice that this hero marvellously is gifted with strength of hand, skilful in limb, with looks that breathe valour, who, victorious, has crowned in the feast the altar of Ajax, son of Oileus.

OLYMPIAN X.

Inscribed to Agesidamus, an Epizephyrian Locrian, conqueror in the boxing-match among the boys: probably Ol. 74, 1. B.C. 484: sung at Olympia.

ARGUMENT.

1—6: Poetry is needed for the praise of noble deeds. 7—end: After having spoken generally of the utility of songs of triumph, which give lasting existence to fame, the poet gradually returns to Agesidamus, to whom he promises an Epinician hymn.

At one time is there to men the greatest benefit in[a] winds: and at another time *is there the greatest benefit* from the waters of heaven, daughters of the cloud. But if with toil one be successful in the contest, sweet-toned hymns arise as the

[s] v. 96: *i.e.* the woollen cloak given as the prize.
[t] v. 98: *i.e.* they, too, witnessed his victories.
[u] v. 108: *i.e.* quoting.
[a] v. 1: *or*, the greatest use made of.

foundation of future renown, and are the faithful pledge for deeds of valour.

And this praise, which none can envy,[b] is stored up for the victors at Olympia; which[c] our tongue desires to foster; but from the Deity alone does a man[d] flourish ever with poetic genius.

Know then, O son of Archestratus, Agesidamus, that for thy boxing I will sound loudly forth the ornament of a sweet strain over thy crown of most precious olive,[e] showing my respect to[f] the race of Epizephyrian Locrians. Thither march on in the revel; I will vouch, O Muses, that when you come to them[g] you will not come to a race that shunneth strangers, nor destitute in the arts of civilized life, but at the summit of wisdom, and warlike. For their innate disposition, neither can the tawny fox nor the loudly-roaring lions change.[h]

OLYMPIAN XI.

Inscribed to the same person as the preceding ode, and to commemorate the same victory, but not till many years afterwards; it appears to be a tardy fulfilment of the promise made in that ode, and was sung in the native country of the victor, probably at a banquet given, on the return of the Olympiad, to commemorate his victory.

ARGUMENT.

1—9: The poet now sends the long-promised ode—a debt that he had never forgotten, but which he will now repay with usury. 10—24: The subject of the ode itself; the praises of the Locrians and of Agesidamus. 24—75: Mythical tale of the foundation of the Olympic games by Heracles. 78—end: The poet returns to the praises of the victor.

READ to me *the name of* the son of Archestratus who won at Olympia, *that I may know* where in my heart he has been

[b] v. 7: *or*, which none can say is undeserved.

[c] v. 8: *i. e.* which *praises* or *songs*. [d] v. 10: *i. e.* a poet.

[e] v. 13: *i. e.* will add the honour of a sweet hymn to the crown of olive already won. [f] v. 15: *i. e.* not passing over unpraised.

[g] *i. e.* the Epizephyrian Locrians.

[h] v. 21: *i. e.* the Epizephyrian Locrians, though dwelling in a distant country, have not degenerated from the character of their ancestors, the Ozolian and Opuntian Locrians, for shrewdness or for courage.

written. For being in his debt a sweet strain, I have forgotten it. O Muse, and thou too, Truth, child of Zeus, with uplifted[a] hand repel *from me* the reproach of lying that sins against my friend.[b] For the future[c] time of payment having approached from afar,[d] hath made appear shameful my deep debt. But, nevertheless, beneficial interest[e] is able to do away with sharp complaint. Now *let us see*[f] where the flowing wave washes down[g] the rolling pebble,[h] and where, so as to do a pleasing favour, we shall pay a common praise.

For strict justice presides in the city of the Zephyrian Locrians, and to them Calliope is dear, and brazen Ares.

And the Cycnean fight also[i] routed even the mighty Heracles, and let Agesidamus, the pugilist, victorious in Olympia, pay gratitude to Ilas, *his trainer*, as did Patroclus to Achilles. And *a man* having whetted the spirit of one born to deeds of virtue, may, with the aid of the Deity, set him on his way to extraordinary glory. But without labour very few have gained this joy, before all exploits a bright happiness to life.

And this prince of all contests the statutes of Zeus have roused me to sing, *this contest, I say*, which the might of Heracles founded near the ancient tomb of Pelops, when he slew the noble Cteatus, the son of Poseidon, and he slew Eurytus, that of design he might exact of the unwilling mighty Augeas the hire due for his service; for them did Heracles, lying in wait under the glades of Cleonæ, overcome upon the road, because before the haughty sons of Molion, sitting in ambush in the defiles of Elis, had destroyed his Tirynthian force. And of a truth the monarch of the Epeans, the deceiver of his guest, not long after saw his wealthy state sinking into the deep gulf of destruction, amidst cruel fire and strokes of the sword. But a contest

[a] v. 4: *i. e.* threatening; ? just *or* upright.

[b] v. 6: *or*, the reproach of lying that says I have sinned against my friend.

[c] v. 7: *or*, promised.

[d] v. 7: Qu. *i. e.* having long ago past.

[e] v. 9: *or*, interest with large increase.

[f] v. 9: subaudi σκεψώμεθα.

[g] v. 10: *i. e.* will bear away.

[h] v. 10: *i. e.* where the tide of our praise will tend.

[i] v. 15: *i. e.* and Cycnus in battle.

with your betters it is impossible to get rid of;[j] wherefore he too did not avoid sudden death, having at the last through his folly run in the way of capture.

The valiant son of Zeus, then, having gathered in Pisa his whole army and all his spoil, measured out the hallowed lawn for his mightiest sire; and, when he had made a fence all around, he marked out in an open space the Altis, and he appointed the plain round about as a place for banqueting, and honoured the stream of the Alpheus in conjunction with the twelve kingly gods;[k] and he called the hill Cronus; for in former times, untitled, whilst Œnomaus reigned, it was covered with much snow.[l] And in this initial festival,[m] the Fates then stood by near at hand, and Time that alone declareth genuine truth. And he,[n] advancing onwards, has demonstrated the plain truth, how that, when he had divided them *to the twelve gods*, he sacrificed the gifts of war, the first-fruits; and how that next[o] he established the quinquennial festival simultaneously with the first Olympian sacrifice, and the games in honour of his victory.

Who then hath obtained the recent[p] crown, by hands, by feet too, and by the car, with glory having acquired for himself victory in the games, having won it in the contest?[q] Running the race on foot, Œonus, Licymnius' son, was best in the straight course of the stadium: he came from Midea, leading an army; *viz., for Heracles:* and Echemus was exalting Tegea in the wrestling; and Doryclus carried off the prize of boxing, a dweller in the city Tiryns: with the four steeds, Semus, son of Halirrhothius, from Mantinea, *bore off the prize;* and with the javelin, Phrastor hit the mark. And in distance with the stone, Eniceus cast beyond all, whirling his hand round, and his military companions raised a mighty uproar. Mean-

[j] v. 39: *or,* it is impossible to escape the attack of the mighty ones, *i. e.* the deities.

[k] v. 49: *i. e.* receiving him as one of the twelve gods there worshipped.

[l] v. 51: *i. e.* the snow-capped hill in former times bore no title or name.

[m] v. 5[illegible]: *or,* original celebration.

[n] *i. e.* Time.

[o] v. 57: *or,* accordingly.

[p] v. 60: *or,* newly-instituted.

[q] v. 64: *or,* having proposed to himself in expectation the attainment of glory in the games, and having actually obtained it by his exertions.

while the lovely light of the bright-visaged moon lighted up the evening; and the whole sacred precinct echoed with jocund songs after the fashion in which a conqueror is praised. Following therefore former usage, now too, as an honour named after the ennobling victory, we will sing of the thunder-clap, and of the fiery dart hurled from the hand of Zeus who rouseth the thunder, the gleaming lightning joined to every victory.[r]

The full-sounding melody of our strains shall respond to the reed,[s]—*our strains* which have appeared at last by the glorious fount of Dirce.

But as a child, born from a wife, is dear to the father that hath arrived at the age which is the opposite of youth, and greatly warms his soul with love (since wealth that falls to a foreign master, alien to his blood, is most hateful to one that dieth), so too, O Agesidamus, when a man, after performing noble deeds without a song,[t] shall arrive at the mansion of Hades, *he, I say,* having breathed a useless breath,[u] has gained but a brief delight as a reward for all his toil. But over thee the sweet-sounding lyre and dulcet flute shed grace; and the Pierides, the daughters of Zeus, foster the glory *of great deeds,* so as to spread it wide.

But I, zealously lending my aid *to the work,* have embraced[v] the far-famed land of the Locrians, bedewing the heroic city with honied praise; and I have lauded the lovely son of Archestratus, whom I saw winning by the might of his hand near the Olympian altar, at that time both fair in form and blended with the prime of life;[w]—*the prime of life,* I say, which, with the aid of the Cyprus-born,[x] once averted remorseless death from Ganymede.

[r] *i. e.* without which no victory can take place; inseparable from victory.
[s] v. 84: *or,* and the full-sounding melody will answer to the strains of the reed.
[t] v. 91: *or,* without the honour of a song in return.
[u] *i. e.* having lived uselessly, *or,* having laboured in vain.
[v] v. 98: *i. e.* devoted myself to the praise of.
[w] v. 104: *i. e.* in the midst of his prime.
[x] v. 105: *i. e.* the Cyprus-born goddess.

OLYMPIAN XII.

Inscribed to Ergoteles of Himera, victorious in the long race-course: Ol. 77, 1. B.C. 472: sung at Himera, apparently in the temple of Fortune.

ARGUMENT.

1—12: The poet invokes Fortune for the preservation of the city of Himera. 13—end: He addresses Ergoteles himself, who has experienced both good and evil at the hands of the goddess.

O Saviour Fortune, child of Eleutherian Zeus,[a] guard, I beseech thee, potent Himera. For by thee, in the ocean are guided swift ships, and on the land rapid wars and assemblies fruitful in counsel; but the hopes of men are tossed about, often aloft and then again down, as they cut the vain sea of error, and no one yet of mortal men hath found a sure mark[b] from the Deity concerning a future event; but of what is about to happen the knowledge is blind. And many a thing has fallen out to men contrary to their judgment, the reverse of delight; and others, who have met with hostile surges, have in a short space exchanged vast good for evil.[c]

Surely, too, O son of Philanor, thy mighty strength of foot, like *that of* a dunghill cock,[d] would, by thy paternal hearth, have withered without renown, had not faction, in which man is set against man, deprived thee of thy Cnossian native land. But now, O Ergoteles, having won the wreath in Olympia, and twice *having carried it off* from Pytho, *and twice* on the Isthmus, thou dost exalt the nymphs' warm baths,[e] dwelling as thou dost on a soil *now thine own*.

[a] v. 1: *or*, ? of Zeus that gave liberty to Himera.
[b] v. 7: *or*, method of conjecture.
[c] v. 12: *i. e.* have gained good instead of evil fortune.
[d] v. 14: lit. a cock that fights at home.
[e] v. 19: *i. e.* Himera.

OLYMPIAN XIII.

Inscribed to Xenophon of Corinth, victorious in the stadium and the quinquertium: Ol. 79, 1. B.C. 464: sung at Corinth, probably when the victor entered the city in solemn procession.

ARGUMENT.

1—10: Proemium. The poet will sing the glories both of the victor's family and of his native city. 11—46: The glories of Corinth during the historical period. 47—92: The mythical glories of Corinth. 93—end: The poet sums up the many victories of the family of the Oligæthidæ, and prays for their future success.

PRAISING the house that has thrice won at Olympia, *the house* kind to fellow-citizens and attentive to stranger guests, I will make known[a] the wealthy Corinth, the vestibule of Isthmian Poseidon, rich in fair youths. For in her Eunomia (Good order) dwells, and her sisters, the firm pedestal[b] of cities, Justice and concordant Peace, dispensers of wealth to men, golden daughters of Themis, good at counsel; but they are eager to drive away Insolence, the bold-mouthed mother of Surfeit.

Fair things have I to say, and straightforward confidence prompts my tongue to speak: and it is impossible to hide our native genius.

And on you, sons of Aletes, have the Hours, rich in flowers, oft shed the triumphal glory of those who surpassed in the sacred games by their supreme excellence, and often in the hearts of men have they implanted quaint inventions; but the glory of everything[c] belongs to the inventor. Whence first appeared the festivities of Bacchus with the dithyramb that gains the bull as prize? Who added to the bridles of the steeds the means of guiding them, or who placed the twofold king of the birds[d] on the temples of the gods? And therein,[e] too, the sweetly-breathing Muse blooms, and there Ares flourishes with the deadly spears of youthful heroes.

O sovereign, wide-ruling Lord of Olympus, Father Zeus,

[a] v. 3: *i. e.* celebrate.
[b] v. 6: *i. e.* support.
[c] v. 17: *or*, the credit of the whole work.
[d] v. 21: *i. e.* the double tympanum of the temple; called the *αἰέτωμα*.
[e] *i. e.* in Corinth.

mayst thou bear no grudge to what I sing,[f] and, guiding this people unharmed, speed right on the genial gale of the fortune[g] of Xenophon, and receive at his hand the law of praise[h] for wreaths won,[i] which he brings from the plains of Pisa, conqueror in the course of the stadium and in the Pentathlum; *honours* which no mortal man before has yet met with; and two wreaths of parsley have crowned him conspicuous in the Isthmian games; nor does Nemea set itself against him.

Of his father Thessalus, too, the glory of victory in swiftness remains for ever by the streams of the Alpheus, and at Pytho he hath the honour of the stadium and the diaulum *won* in a single day, and for him during the same month one day of swiftness[j] in rugged Athens placed around his locks three most fair *crowns of* noble deeds, and the Hellotian crowns seven times *he placed around his locks.* And in the sea-girt customs of Poseidon[k] longer hymns[l] befel him with his father Ptoidorus and Terpsias, and Eritimus. And as to how many victories ye won in Delphi and in the lion's feeding-place,[m] I contend with many[n] concerning the multitude of their achievements;[o] since I could not learn to tell for certain the number of the ocean pebbles.

In everything there is a measure, and to understand *this fitting measure* is most opportune. And I, in my private capacity, having embarked in a common cause, and celebrating the prudence of those of old and their warlike exploits, *waged* in heroic valour, will not speak falsely about[p] Corinth; *praising* both Sisyphus, as a god, most wise in device, and Medea contracting to herself a marriage in opposition to her father, saviour to the ship Argo and its rowers. And again too of yore, clothed with might before the walls of

[f] v. 25: *i. e.* mayst thou grant my vows.

[g] v. 28: *or*, guardian genius.

[h] v. 29: *i. e.* the due praise.

[i] v. 29: *or*, receive from him the established choral procession which he owes thee for the wreaths.

[j] v. 38: *or*, one day on which the racers run.

[k] v. 40: *or*, in the games of Poseidon at the Isthmus.

[l] v. 42: *i. e.* hymns which tell of more numerous victories.

[m] *i. e.* Nemea.

[n] *i. e.* challenge many.

[o] v. 45: *i. e.* their achievements exceed in number those of many others put together.

[p] v. 52: *or*, stint the praise of.

Dardanus, they were thought[q] on either side to bring to a decision the issue of battle; these on the one side endeavouring with the loved race of Atreus to recover Helen; those on the other side with all their might endeavouring to hinder it; and the Danai dreaded Glaucus who had come from Lycia. To them he boasted, that in the city of Pirene was his father's empire and rich inheritance and palace; *his father*, who endured very many woes while endeavouring near the springs[r] to harness Pegasus, son of the snaky Gorgon, before that the maiden Pallas brought him the bridle with frontlet of gold—from the dream forthwith followed reality—and she cried, "Dost thou sleep, royal son of Æolus? Come, take this steed-taming spell, and sacrificing a white[s] bull, lay it before[t] thy Damæan sire." The maiden of the dark shield seemed to say thus much to him as he slept in the night; and he leapt upright on his feet, and, seizing the wonder that lay near him,[u] he gladly sought the prophet of the land, and showed to the son of Cœranus the accomplishment of the whole matter; how that he, at his bidding,[v] at the altar of the goddess, reposed during the night, and how that the daughter of Zeus, whose lance is the thunderbolt, herself gave him the gold that subdues the steed's heart.[w]

The prophet bade him forthwith obey the bidding of the dream, and when he should sacrifice *a bull*,[x] a strong-footed one, to the mighty encircler of the earth, straightway to raise an altar to Hippian Athene. The power of the gods accomplishes the act that is beyond an oath to vouch for, and beyond expectation, as an easy matter.[y]

In truth the mighty Bellerophon quickly subdued the winged steed, applying to his cheek the calming charm, and having mounted him, he sportively went through the military exercise in full armour. With his aid too of yore, levelling his darts at the female archer host of the Amazons, from the cavernous depths of the cold[z] empty air, he slew them; and

q v. 56: *or*, they seemed.
r *i. e.* at the fountain of Pirene.
s v. 69: ? sleek or shining.
t v. 68: *or*, offer it to.
u v. 73: *i. e.* the bridle.
v v. 76: *or*, after having consulted him.
w *i. e.* the golden bridle.
x v. 81: lit. draw back the head of, *i. e.* cut the throat of *a bull*.
y v. 84: *i. e.* the power of the gods can lightly do what you would swear to be impossible and what you could never expect would come to pass.
z v. 88: *i. e.* upper.

the Chimæra breathing fire, and the Solymi he slew. His own fate I will conceal in silence; but him[a] in Olympus the ancient stalls of Zeus receive.

But it is right that I, sending straight the whirling flight of my darts of poetry, should not hurl most of my javelins with my two hands beyond the mark. For, *obedient* to the gloriously-enthroned Muses, I have willingly come to uphold the glory of the Oligæthidæ for their victories at the Isthmus and those in Nemea. And in a brief song will I make innumerable *victories to shine* conspicuous, and there shall accompany me[b] the true, sweet-tongued voice, bound by oath, heard sixty times from both spots, of the fortunate herald.[c]

Their exploits in Olympia seem already to have been fittingly sung ere now,[d] but their future deeds then[e] will I openly declare: but now indeed I hope *for more*, yet the issue rests with the Deity; but if the tutelar deity of their race will continue,[f] we will give this over to Zeus and Enyalius[g] to accomplish; *as they are the patrons of the Olympian and Isthmian games.* And what on the Parnassian crag, and how many in Argos and in Thebes, and how many *those* which the altar that rises in Arcadia, lord of Lycæus, shall bear witness to, and Pellene too, and Sicyon, and Megara, and the well-fenced grove of the Æacidæ, and Eleusis, and brilliant Marathon, and the wealthy cities under the lofty crest of Etna, and Eubœa, *all these shall bear witness to their victories.* And throughout all Greece thou wilt find by inquiring, more[h] than thou canst see at first sight.

O sovereign Zeus, that granteth success in victories, *grant them* to swim forth from the troubles of life with light feet: grant them modesty,[i] and the sweet good-fortune of honours.

[a] *i. e.* the steed. [b] v. 99: *or,* there shall be added.

[c] v. 100: *or,* better, and in a few words I will make glorious many victories together, and the pleasant voice of the good-sworn herald shall be present to me as a true witness sixty times from either place.

[d] v. 102: *i. e.* above, in the former part of my song.

[e] v. 103: τότ', then, *i. e.* when they shall have been done.

[f] *or,* prosper. [g] *i. e.* Ares.

[h] v. 113: *i. e.* that their victories are more numerous.

[i] v. 115: *or,* "respect from the common people."—*Don.*

OLYMPIAN XIV.

Inscribed to Asopichus of Orchomenus, conqueror in the foot-race of boys: Ol. 76, 1. B.C. 476: sung in the temple of the Graces at Orchomenus.

ARGUMENT.

1—12: Invocation and praise of the Charites (the Graces). 13—end: The invocation is repeated; the same goddesses addressed separately by name, and entreated to look favourably on the triumphal procession. Echo is besought to bear the tidings of the conqueror's victory to his deceased father Cleodamus.

Ye who dwell in the seat renowned for noble steeds, situated by the waters of the Cephisus, O Charites, queens famous in song of brilliant Orchomenus, guardians of the Minyæ of ancient descent, listen, since *to you* I pray. For with your favour[a] does all that is delightful, all that is sweet, befall mortals; whether one be wise,[b] or whether fair, or renowned for victory in the games. For neither do the gods, without the honoured Charites, lead the dances or arrange the banquet; but, arbitresses of all that is wrought in heaven, having placed their thrones by the Pythian Apollo of the golden bow, they venerate the everlasting honour of the Olympian Father.

O stately Aglaia, and Euphrosyne that lovest the song, daughters of the mightiest of the gods, listen to my prayer, and thou Thalia, that delightest in melody, beholding this rout tripping joyously along, by reason of prosperous fortune; for I have come chanting Asopichus in Lydian harmony[c] and Lydian songs, since owing to thee Minya is victorious at Olympia.

Speed now to the black-walled abode of Persephone, O Echo, bearing to his father the glorious tidings; that, beholding *there* Cleodamus, thou mayst tell him of his son, how that for him *his son*, in the vales of renowned Pisa, hath crowned his youthful hair with the plumes[d] of famous contests.

[a] v. 5: at your hands.
[b] v. 7: skilled in musical art.
[c] v. 17: *i.e.* rhythm.
[d] v. 25: *or*, pinions, *i.e.* wreaths.

PYTHIAN ODES.

INTRODUCTION TO THE PYTHIAN ODES.



(Extracted from *Smith's Dictionary of Antiquities.*)

PYTHIAN games (Πύθια), one of the four great national festivals of the Greeks. It was celebrated in the neighbourhood of Delphi, anciently called Pytho, in honour of Apollo, Artemis, and Leto. The place of this solemnity was the Crissœan plain, which for this purpose contained a hippodromus, or race-course, a stadium of 1,000 feet in length, and a theatre in which the musical contests took place. A gymnasium, prytaneum, and other buildings of this kind, probably existed here, as at Olympia, although they are not mentioned. Once the Pythian games were held at Athens on the advice of Demetrius Poliorcetes, because Ætolians were in possession of the passes around Delphi.

The Pythian games were, according to most legends, instituted by Apollo himself; other traditions referred them to the ancient heroes, such as Amphictyon, Adrastus, Diomedes, and others. They were originally, perhaps, nothing more than a religious panegyris, occasioned by the oracle of Delphi; and the sacred games are said to have been at first only a musical contest, which consisted in singing a hymn in honour of the Pythian god, with the accompaniment of the cithara. Some of the poets, however, and mythographers represent even the gods and the early heroes as engaged in gymnastic and equestrian contests at the Pythian games. But such statements, numerous as they are, can prove nothing: they are anachronisms, in which late writers were fond of indulging. The description of the Pythian games in

which Sophocles, in the Electra, makes Orestes take part, belongs to this class. The Pythian games must, on account of the celebrity of the Delphic oracle, have become a national festival for all the Greeks at a very early period; and when Solon fixed pecuniary rewards for those Athenians who were victims in the great national festivals, the Pythian agon was undoubtedly included in the number, though it is not expressly mentioned.

Whether gymnastic contests had been performed at the Pythian games previous to Ol. 47, is uncertain.

Böckh supposes that these two kinds of games had been connected at the Pythia from early times, but that afterwards the gymnastic games were neglected: but, however this may be, it is certain that about Olympiad 47 they did not exist at Delphi. Down to Olympiad 48 the Delphians themselves had been the agonothetæ at the Pythian games; but in the third year of this Olympiad, when, after the Crissœan war, the Amphictyons took the management under their care, they naturally became the agonothetæ. Some of the ancients date the institution of the Pythian games from this time, and others say that henceforth they were called *Pythian games*. Owing to their being under the management of Amphictyons, they are sometimes called Ἀμφικτυονικὰ ἆθλα. From Olympiad 48, 3, the Pythiads were occasionally used as an era, and the first celebration under the Amphictyons was the first Pythiad. Pausanias expressly states that in this year the original musical contest in Κιθαρῳδία was extended by the addition of *αὐλῳδία*; *i. e.* singing with the accompaniment of the flute, and by that of flute-playing alone. Strabo, in speaking of these innovations, does not mention the *αὐλῳδία*, but states that the contest of cithara-players (*κιθαρισταί*) was added; while Pausanias assigns the introduction of this contest to the eighth Pythiad.

One of the musical contests at the Pythian games in which

only flute and cithara-players took part, was the so-called νόμος πυθικός; which, at least in subsequent times, consisted of five parts; viz., ἀνάκρουσις, ἄμπειρα, κατακελευσμὸς, ἴαμβοι καὶ δάκτυλοι, and σύριγγες. The whole of this νόμος was a musical description of the fight of Apollo with the dragon, and of his victory over the monster. A somewhat different account of the parts of this νόμος is given by the scholiast on Pindar, and by Pollux.

Besides these innovations in the musical contests which were made in the first Pythiad, such gymnastic and equestrian games as were then customary at Olympia, were either revived at Delphi, or introduced for the first time. The chariot-race with four horses was not introduced till the second Pythiad. Some games on the other hand were adopted, which had not yet been practised at Olympia; viz., the δολιχός, and the δίαυλος, for boys. In the first Pythiad the victors received χρήματα as their prize, but in the second a chaplet was established as the reward for the victors. The scholiasts on Pindar reckon the first Pythiad from this introduction of the chaplet, and their system has been followed by most modern chronologers, though Pausanias expressly assigns this institution to the second Pythiad. The αὐλῳδία, which was introduced in the first Pythiad, was omitted at the second, and ever after, as only elegies and θρῆνοι had been sung to the flute, which were thought too melancholy for this solemnity. The τεθρίππος, or chariot-race with four horses, however, was added in the same Pythiad. In the eighth Pythiad (Olympiad 55, 3) the contest in playing the cithara without singing was introduced; in Pythiad 23, the foot-race in arms was added; in Pythiad 48, the chariot-race with two full-grown horses (συνωρίδος δρόμος) was performed for the first time; in Pythiad 53, the chariot-race with four foals was introduced; in Pythiad 61, the pancratium for boys; in Pythiad

53, the horse-race with foals; and in Pythiad 69, the chariot-race with two foals was introduced. Various musical contests were also added in the course of time; and contests in tragedy, as well as in other kinds of poetry, and in recitations of historical compositions, are expressly mentioned. Works of art, as paintings and sculptures, were exhibited to the assembled Greeks, and prizes were awarded to those who had produced the finest works. The musical and artistic contests were at all times the most prominent feature of the Pythian games, and in this respect they even excelled the Olympic games.

Previous to Olympiad 48, the Pythian games had been an *ἐνναετηρίς*; that is, they had been celebrated at the end of every eighth year; but in Olympiad 48, 3, they became, like the Olympia, a *πενταετηρίς*; *i. e.*, they were held at the end of every fourth year; and a Pythiad, therefore, ever since the time that it was used as an era, comprehended a space of four years, commencing with the third year of every Olympiad. Others have, in opposition to direct statements, inferred from Thucydides that the Pythian games were held towards the end of the second year of every Olympiad.

As for the season of the Pythian games, they were in all probability held in the spring, and most writers believe that it was held in the month of Bysius, which is supposed to be the same as the Attic Munychion. Böckh, however, has shown that the games took place in the month of Bucatius, which followed after the month of Bysius, and that this month must be considered the same as the Attic Munychion. The games lasted for several days, as is expressly mentioned by Sophocles, but we do not know how many. When ancient writers speak of the day of the Pythian agon, they are probably thinking of the musical agon alone, which was the most important part of the games, and probably took place on the 7th of Bucatius. It is quite impos-

sible to conceive that all the numerous games should have taken place on one day.

The concourse of strangers at the season of this panegyris must have been very great, as undoubtedly all the Greeks were allowed to attend. The states belonging to the Amphictyony of Delphi had to send their theori in the month of Bysius, some time before the commencement of the festival itself. All theori sent by the Greeks to Delphi, on this occasion, were called Πυθαϊσταί, and the theorics sent by the Athenians were all particularly brilliant. As regards sacrifices, processions, and other solemnities, it may be presumed that they resembled, in a great measure, those of Olympia. A splendid, though probably in some degree fictitious, description of a theoria of Thessalians may be read in Heliodorus.

As to the order in which the various games were performed, scarcely anything is known, with the exception of some allusions in Pindar, and a few remarks in Plutarch. The latter says, that the musical contests preceded the gymnastic contests; and from Sophocles, it is clear that gymnastic contests preceded the horse and chariot-races. Every game, moreover, which was performed by men and boys, was always first performed by the latter.

We have stated above, that down to Olympiad 48, the Delphians had the management of the Pythian games; but of the manner in which they were conducted previous to that time nothing is known. When they came under the care of the Amphictyons, especial persons were appointed for the purpose of conducting the games, and of acting as judges. They were called Ἐπιμεληταί, and answered to the Olympian Hellanodicæ. Their number is unknown. In later times it was decreed by the Amphictyons, that king Philip, with the Thessalians and Bœotians, should undertake the management of the games; but afterwards, and even

under the Roman emperors, the Amphictyons again appeared in the possession of this privilege. The ἐπιμεληταί had to maintain peace and order, and were assisted by μαστιγοφόροι, who executed any punishment at their command, and thus answered to the Olympian ἀλυταί. The prize given to the victors in the Pythian games was, from the time of the second Pythiad, a laurel chaplet; so that they then became an ἀγὼν στεφανίτης, while before they had been ἀγὼν χρηματίτης. In addition to this chaplet, the victor here, as at Olympia, received the symbolic palm-branch, and was allowed to have his own statue erected in the Crissæan plain. The time when the Pythian games ceased to be solemnized is not certain; but they probably lasted as long as the Olympic games, *i. e.* down to the year A.D. 394. In A.D. 191, a celebration of the Pythia is mentioned by Philostratus; and in the time of the emperor Julian, they still continued to be held, as is manifest from his own words. Pythian games of less importance were celebrated in a great many other places, where the worship of Apollo was introduced; and the games of Delphi are sometimes distinguished from these lesser Pythia by the addition of the words ἐν Δελφοῖς. But, as by far the greater number of the lesser Pythia are not mentioned in the extant ancient writers, and are only known from coins or inscriptions, we shall only give a list of the places where they were held:—Ancyra in Galatia, Aphrodisias in Caria, Antiochia, Carthæ in the island of Ceos, Carthage, Cibyra in Phrygia, Delos, Emisa in Syria, Hierapolis in Phrygia, Magnesia, Megara, Miletus, Neapolis in Italy, Nicai in Bithynia, Nicomedia, Pergamus in Mysia, Perge in Pamphylia, Perinthus on the Propontis, Philippolis in Thrace, Side in Pamphylia, Sicyon, Taba in Caria, Thessalonice in Macedonia, in Thrace, Thyatira, and Tralles in Lydia, Tripolis on the Mæander in Caria.

PYTHIAN I.

Inscribed to Hiero of Ætna (King Hiero, founder of the town of Ætna), victorious in the chariot-race: Ol. 76, 3. B.C. 474: sung probably at Syracuse, at a banquet in the palace.

ARGUMENT.

1—12: Proemium on the lyre of Apollo and the Muses, which soothes the regal majesty of Zeus and the warlike fury of Ares. 12—28: But its sound is hated by the wicked, and by Typho, who lies buried under Ætna. 29—80: The praises of Hiero. 81—end: Admonitions to Hiero.

O GOLDEN LYRE, possession by a common right of Apollo and the violet-locked[a] Muses, which the dancer's step obeys, the beginning of the festive triumph, and whose signals the singers attend to, when, being made to thrill, thou givest forth the preludes of songs that lead the chorus. Thou quenchest even the pointed thunderbolt of ever-flowing fire: and on the sceptre of Zeus sleeps the eagle, having on either side dropped his swift wing, the king of birds; and a black cloud over his beaked head, *a cloud* the sweet bar of his eyelids, thou hast shed; and he, slumbering, heaves his undulating back, overpowered by thy vibrations.[b] For even violent Ares, having left behind the hard point of spears, soothes his heart with a trance, and thy weapons wound the minds even of the gods by[c] the art of Apollo and the deep-zoned Muses. But as many as Zeus does not love, hearing the sound of the Pierides, are bewildered,[d] throughout the earth, and the indomitable sea; and he who lieth in dread Tartarus, the foe of the gods, Typho the hundred-headed, whom formerly the far-famed Cilician cave reared; now, however, the sea-girt steeps above Cyme and Sicily press upon his shaggy breast, and the pillar[e] of heaven confines him, snowy Ætna, nurse of sharp snow through all the year: *Ætna*, from whose recesses purest fountains of unapproachable fire belch forth, and her rivers during the daytime, indeed, pour forth a lurid stream of smoke, but in the gloom of night

[a] *or*, dark-haired. [b] v. 10: *or*, spell-bound by thy shafts.
[c] v. 12: *or*, through, by reason of.
[d] v. 13: *or*, are utterly confounded. [e] v. 19: *or*, prop.

a ruddy flame, rolling forth rocks, bears them to the deep plain of the ocean, with a crash. But that monster sends forth most dread torrents of fire; a prodigy wonderful to gaze at, and a marvel to hear from those who pass by, in what way[f] he is bound by the dark-leaved heights of Ætna and by its base,[g] and the bed,[h] cutting furrows in it, grides his whole back, as it lies on the ground.

May it be mine, O Zeus, may it be mine to please thee, who rulest this mountain, forehead of a fruitful land, whose neighbouring city, named after it,[i] its illustrious founder has rendered glorious, and in the race-course of the Pythian festival the herald announcing it, proclaimed it in behalf of[j] Hiero, victorious in the chariot-race.

To seafaring men the first and chief blessing is, when they begin *their voyage*, that a favourable breeze should come to them for their voyage; for it is likely[k] that even a more favourable end of return may befall them; and what I have just said[l] induces a belief, that after these so fortunate events it[m] will hereafter be renowned for crowns and horses, and of great name amidst sweet-sounding[n] banquets.

O Lycian Phœbus, king of Delos too, who lovest the Castalian fountain of Parnassus, mayst thou be pleased to lay up these *prayers of mine* in thy mind, and to love the land that abounds with heroes.[o] For from the gods all means of accomplishing their attempts are given to human virtues, and *from them alone and by their favour* men are born wise and puissant in hand and eloquent.

And I, bent on praising that hero, trust not to cast the brazen-pointed javelin beyond the mark as it were, brandishing it in my hand, but having hurled it far,[p] to surpass my rivals. For may all future time thus direct to him bliss,

[f] v. 27: *or*, what a monster.
[g] v. 27: *or*, is confined midway between the dark-shaded tops of Ætna and the plain.
[h] v. 28: *i. e.* the rough plain of Sicily.
[i] v. 31: *i. e.* Ætna, from the mountain.
[j] v. 32: *i. e.* in the name of. [k] v. 34: *or*, 'tis as it were an earnest.
[l] v. 35: *or*, the truth of the adage. [m] v. 37: *i. e.* Ætna.
[n] v. 38: *or*, musical.
[o] v. 40: *or*, would that thou wouldst lay up this omen in thy mind and render the land one that abounds with heroes.
[p] v. 45: *or*, but by a long cast.

and the gift of riches, and afford him forgetfulness of his woes. Of a truth it will remind him of what battles he has in war sustained with enduring soul, when they found empire and honour at the hands of the gods, such as none of the Greeks culls, the lordly crown of wealth. Now in truth following the example of Philoctetes, he has gone to the war; and through necessity a certain one, though haughty-spirited, has fawned upon him that he might be his friend; and *in like manner* they say, that godlike heroes came to bear away from Lemnos the archer son of Pœas, afflicted with the ulcer; *him* who destroyed the city of Priam, and put an end to the toils of the Danai, treading with enfeebled frame, but so it was willed by the fates. Just so may the God prosper Hiero for the coming time, granting him success in the attainment of his wishes!

O Muse, obey me, that thou mayst sing near Dinomenes[q] the reward[r] of the four-horsed car; for the victory of his father is no alien joy *to him*: come, since these things are so, let us invent a strain pleasing to the king of Ætna,[s] for whom Hiero founded that city with heaven-built freedom, according to the laws of the Hyllic rule. And surely the descendants of Pamphylus, and of the Heracleidæ also, who dwell beneath the ridges of Taygetus, desire ever to remain in the Dorian institutions of Ægimius: and, blessed with prosperity, they possessed Amyclæ, issuing forth from Pindus, illustrious neighbours of the white-steeded Tyndaridæ, the glory of whose spear flourished.

O Zeus, that accomplisheth our prayers, I pray that the true report of men[t] may always award such a lot as this to citizens and kings by the waters of the Amenas.[u] With thy aid, indeed, a ruling hero, *by himself* and by issuing instructions to[v] his son, may respect the people, and so turn them to concordant peace. Grant, I beseech thee, Son of Cronus, that the Phœnician[w] and the army[x] of the Tyrsenians, since they have seen the lamentable disgrace of

[q] v. 58: ? in the palace of Dinomenes. [r] v. 59: *i. e.* the praise.
[s] v. 60: *i. e.* to Dinomenes. [t] v. 68: *i. e.* that the truth.
[u] v. 69: *or*, that such a lot as this to citizens and kings by the waters of the Amenas may prove the words of men true.
[v] v. 70: *or*, by committing the care of the state to his son.
[w] v. 72: *i. e.* the Carthaginian. [x] *lit.* the war-cry.

their ships that befell them before Syme, may remain in a peaceful home: such sufferings they endured, overpowered by the leader of the Syracusans, who, from their swift-sailing galleys cast their youth into the sea, freeing Greece from bitter slavery.

I will raise from Salamis the glory of the Athenians, which is their due,[y] and in Sparta I shall celebrate the fight at Cithæron, in which the Medes armed with the crooked bow, were worsted; and by the well-watered shore of Himera, paying a hymn to the sons of Deinomenes, which they have received on account of their valour,[z] where the hostile heroes were defeated.

If thou shalt have spoken[a] seasonably, bringing the issues of many events together,[b] less blame from men follows; for weary loathing blunts the eager zeal *of the hearers*, and fame spoken amongst the citizens most of all secretly afflicts the minds *of the envious* at the good that is seen in others. But nevertheless, since envy is better than pity, omit not noble deeds.[c] Govern thy people with just helm and forge[d] thy tongue on an anvil, free from falsehood; for if even anything trivial falls by chance from thee, it is esteemed as weighty, since it proceeds from thee. Thou art the dispenser of many things: there are many witnesses to both truth and falsehood.[e]

But, abiding in thy goodly temper, if at all thou lovest always to hear sweet report,[f] grow not over-tired in expense; but, like a helmsman, let out the wind-filled sail *of liberality*: be not beguiled, O my friend, by versatile avarice;[g] the glory of virtue that lives after men alone shows both to historians and to bards the life of departed heroes. The affable

[y] v. 76: *or*, with B., I shall receive a reward (ἀρέων) for singing of the glory of the Athenians at Salamis, and in Sparta, &c.; otherwise, with Dr. D., "I will take upon myself a reward from Salamis for the sake of the Athenians, and at Sparta I will tell," &c.

[z] v. 80: *or*, paying a hymn to the sons of Deinomenes which they have deserved for their valour on the well-watered banks of Himera.

[a] v. 81: *i. e.* praised.

[b] v. 82: *or*, contracting into brief space the chief of many deeds.

[c] v. 86: *or*, relax not thy noble aims.

[d] v. 87: *i. e.* form.

[e] v. 88: *i. e.* to observe and note either truth or falsehood in thee.

[f] v. 90: *or*, fame.

[g] v. 92: *or*, be not deceived by time-serving arts.

and hospitable worth of Crœsus fades not away, but hostile fame everywhere covers Phalaris, the burner in the brazen bull, him of pitiless heart; nor do the domestic lyres admit him as a pleasant companion at the convivial songs of young men.

To be successful is the first of rewards, and to be celebrated by poets is the second lot; but the man who shall have lighted upon and gained both, has received the highest crown of felicity.

PYTHIAN II.

Inscribed to the same King Hiero, victorious in the chariot-race at Thebes: probably in Ol. 75, 4. B.C. 477: sung in Syracuse.

ARGUMENT.

1—24: Address to Syracuse; the glories of Hiero in war and in the public games, and the praise that is his due. 25—52: The tale of the crime and punishment of Ixion, illustrating the duty of gratitude and the punishment of ingratitude. 52—71: The poet professes his aversion to slander, and returns to the praise of Hiero for his wealth, power, and courage in war. 72—end: Hiero is admonished to follow the bent of his own upright disposition, and to despise and turn away from the slanderous tales of whisperers, flatterers, and backbiters.

O MIGHTY CITY of Syracuse, sacred field of Ares deeply plunged in war, divine nurse of heroes and mail-clad steeds,[a] I am come bringing to you from splendid Thebes this strain, the tidings of the earth-shaking four-horse car, in which Hiero victorious-in-the-chariot-race being successful, has encircled Ortygia with crowns that shine afar, seat of fluvial Artemis, not without whose aid he subdued under his gentle hands those colts with broidered reins. For the maiden delighting in arrows, with both hands,[b] and Hermes who presideth over contests, place on them the brilliant adornment,[c] when he[d] yokes to the polished seat, and to the other parts of the car obedient to the reins, the strength of horses, invoking the wielder of the trident, the widely mighty god.

To other monarchs have other men[e] paid the tuneful

[a] v. 2: *or*, horses delighting in war. [b] v. 9: *i. e.* with all zeal.
[c] *i. e.* their reins and trappings. [d] v. 11: *i. e.* Hiero.
[e] v. 12: *i. e.* other bards.

hymn, the recompense of their worth. Often, indeed, in mention of Cinyras, the praises of the Cyprians resound, *Cinyras*, whom Apollo of the golden hair kindly loved, the cherished priest of Aphrodite; for kindly-revering gratitude, with intention to requite *good* deeds, leads them on; and thee, O son of Deinomenes, the Zephyrian Locrian maiden sings before her door, by means of thy power looking around with security, *safe* from the remediless woes of war.

And they say that Ixion, by the commands of the gods ever whirled round on the winged wheel, thus speaks[f] to mortals, "that they should requite their benefactor, approaching him[g] with benevolent returns;" and he[h] has clearly learnt this lesson; for with the friendly sons of Cronus having obtained a sweet life, he was not able to bear the huge bliss, when with maddened heart he was enamoured of Here, whom the delightful couch of Zeus has obtained; but insolence impelled him to the overweening crime, and soon did the man in suffering the just deserts *of his crime*, receive especial woe. Now, too, these two offences are the cause of toil *to him in the realms below*: in the first place, because he, the first demigod, brought upon mortals, and that not without cunning, kindred blood, and next, too, because that once in the spacious chambers *of heaven*, he attempted the spouse of Zeus. It is right that, according to his own condition, a man should always keep in view the bounds of everything.[i] But a lawless union in time past hurled him to great misery, and not unwilling too; since he lay with a cloud, pursuing *as he did* a sweet fraud, *he*, unknowing man! for in form it resembled the most eminent of the goddesses of heaven, the daughter of Cronus, which the arts of Zeus placed as a snare for him, a beauteous ruin. And he wrought[j] for himself the four-spoked bond, his own destruction; and having been thrown into inevitable fetters, he took upon himself the message destined for all.[k] *For* without the Charites,[l] she, *the phantom*, bore to him a monstrous offspring,

[f] v. 21: *i.e.* gives this lesson.
[g] v. 24: *i.e.* repaying him. [h] *i.e.* Ixion.
[i] v. 24: that he should ever keep in view the mean that is suited to his own condition. [j] v. 40: *or*, gained.
[k] v. 41: *i.e.* in his own person he proclaimed the universal warning.
[l] v. 42: *i.e.* without their sanction.

she alone, it also alone, neither amongst men honoured nor where the laws of the gods prevail;[m] which she, rearing, named Centaur, who with Magnesian mares had intercourse on the ankles[n] of Pelion; and from them sprung a wondrous brood, like to both their parents, from their dam inheriting the parts below, and the parts above from their sire.

The deity accomplishes every end according to his wish—the deity, that overtakes even the winged eagle and outstrips the ocean dolphin, and overthrows one[o] amongst haughty mortals, and to others grants unfading glory.

But me it behoves to avoid[p] the violent sting of calumnies; for I have seen, though far removed,[q] the railer Archilochus for the most part in great penury, from battening on slanderous enmities; but to grow rich, by the aid of a happy fortune, is the best wisdom.[r] But thou manifestly possessest it,[s] so as to display it with liberal mind, *thou* prince, lord of many fair-crowned streets,[t] and of a *numerous* host. But if any one now says that any other throughout Hellas of the men of former time was superior to thee in wealth and in honour, with silly mind he struggles to no purpose.

But singing loudly of thy valour, I will embark on board the fleet crowned with flowers:[u] to youth valour in dreadful wars is an ally;[v] whence I affirm that *thou* also hast found that boundless glory of thine, at one time contending amongst the men that urge on the steed, and at another in battles of the infantry; and thy wisdom in counsel in more advanced years affords me safe ground to praise thee with regard to every matter. All hail![w] this hymn, after the fashion of Phœnician merchandise, is sent across the hoary sea;[x] and the Castorean strain tuned to Æolian chords, do

[m] v. 43: *i.e.* honoured neither in earth nor in heaven.

[n] v. 46: *i.e.* at the foot.

[o] v. 51: *i.e.* many.

[p] v. 52: *i.e.* abstain from.

[q] v. 54: *i.e.* though living long after him.

[r] v. 56: *or*, to be rich conjoined with the lot of wisdom is the best of blessings.

[s] v. 57: *i.e.* wealth.

[t] v. 58: *i.e.* streets or cities well fortified with walls.

[u] v. 62: *or*, "I will ascend the prow crowned with flowers."

[v] v. 64: *i.e.* youth is praised for its courage in dreadful war.

[w] v. 67: *or*, Farewell.

[x] v. 68: *i.e.* let it be as precious to thee as sea-borne Phœnician merchandise.

thou willingly look upon on account of the seven-toned lyre,[y] kindly receiving[z] it.[a]

Show thyself to be such as thou naturally art, since thou hast learnt *what thou art:*[b] the ape is admired among boys, ever admired;[c] but Rhadamanthus has prospered,[d] because he has obtained the fruit of the mind, which none can blame;[e] nor with guiles *of flattery* does he delight his soul within, such as always attend upon mortals by the arts of whisperers. An insuperable evil to both[f] are the secret tales of slander, altogether like the crafty dispositions of foxes; but what so great gain arises in this to the wily one?[g] For, as while the rest of the net is plying the marine toil deep in the sea, I remain unwetted by the brine, like the cork above the net.[h] And among the upright it is impossible that the crafty citizen should utter an influential word: nevertheless, fawning upon all, he in every manner tries every twist.[i] I partake not of his impudence. May it be mine to love my friend! but against an enêmy I will, as an enemy, make a secret attack like a wolf, going now this way and now that, in crooked course.

For[j] every form of government the straightforward-speaking man excels, both in a monarchy, and when the turbulent people, and when the intelligent[k] guard the state. But one ought not to contend against the deity, who at one time exalts the fortune of these, at another time again gives great

[y] v. 70: *or,* the Castorean, &c. &c., that graces the seven-toned lyre.
[z] v. 71: *lit.* meeting it.
[a] v. 71: *or,* but regard with favourable eye the Castoreum set to Æolian harmony, and be present at the recitation of it in honour of the seven-stringed lyre.
[b] v. 72: *or,* as thou hast learnt what kind of man thou art, ever continue to be such; *i. e.* retain thy upright nature, suffer thyself not to be led astray. Qu. show thyself such as thou art by learning, *i. e.* show thyself such as thou hast learnt to be.
[c] v. 73: *i. e.* flatterers please the young and inexperienced.
[d] v. 73: *or,* is in Elysium.
[e] v. 74: *i. e.* perfect wisdom.
[f] v. 76: *i. e.* to both the hearer and the teller of the calumny.
[g] v. 78: *or,* to the gainful one, the fox, *i. e.* the calumniator.
[h] v. 80: *i. e.* like the cork above the net, while the rest of the tackle is sunk deep below the surface, I still remain unwetted by the waves.
[i] v. 82: *i. e.* ever employs every cunning art.
[j] v. 86: *i. e.* under. [k] v. 88: Qu. the optimates, or nobles.

glory to others; but not even does this[l] soothe the mind of the envious; but, dragging at too great a line,[m] they inflict a great wound on their own heart before they obtain all that they devise in their thought.[n] To bear lightly the yoke placed upon the neck profits much; but to kick against the pricks is surely a slippery course. But may it be mine, pleasing the good,[o] to associate with them.

PYTHIAN III.

Inscribed to the same King Hiero as the two preceding, twice victorious in the single-horse race: in Ol. 73, 3—B.C. 486, and in Ol. 74, 3—B.C. 482. The ode was, however, not sent to Syracuse till the anniversary of the victory in Ol. 76, 3—B.C. 474.

ARGUMENT.

1—7: The poet commences with a wish that Chiron, the instructor of Æsculapius and the great master of the art of healing, were yet alive. 8—62: Digression on the tale of Coronis and Æsculapius. 62—79: He returns to, and carries out, the notion of his first wish. 79—end: Advice and moral reflections addressed to Hiero.

I COULD wish that Chiron the son of Phillyra, if it were permitted for me too *as well as others* openly[a] to utter this common vow, were alive, *Chiron I say* the deceased, the widely-ruling offspring of Cronus, son of Uranus, and that the wild centaur ruled in the glens of Pelion, having a mind friendly to mortals; being such still, as he was when formerly he bred Asclepius, the gentle artificer of freedom-from-pain that strengthens the limbs,[b] the demigod that wards off all kinds of diseases.

Now, before that the daughter of the equestrian Phlegyas had given birth to him, with the aid of Eleithya, the mother-tending, *she*,[c] after having been vanquished by the golden

[l] v. 90: the inconstancy and uncertainty of human fortune.
[m] v. 91: *i. e.* trying to get more than their due share, or, expecting too great a reward for their endeavours.
[n] v. 92: *i. e.* they bring much mortification on themselves before they gain the object of their desire.
[o] v. 96: Qu. men of rank, the nobles.
[a] v. 2: *lit.* from my tongue. [b] v. 6: *i. e.* of health.
[c] v. 9: *i. e.* Coronis, the daughter of Phlegyas.

arrows of Artemis in her chamber, descended to the dwelling of Hades by the arts of Apollo. For the wrath of the sons of Zeus never turns out to be in vain. For she making no account of it, in the error of her mind accepted other nuptials, without the knowledge of her father, having before had intercourse with Phœbus of the unshorn hair, and bearing the divine seed of the god. Nor was she wont to endure the coming of the nuptial board, nor the joyful shout of the loud-sounding wedding songs,[d] in such manner as her companion maidens equals-in-years are wont to[e] soothe *the bride* with evening serenades; but of a truth she was enamoured of the absent, as many have ere now been affected. For there is among men a most foolish race, who disdaining things of their own land,[f] look round for what is remote, pursuing idle visions with fruitless hopes.

The bold fair-robed Coronis[g] incurred such mighty ruin: for she slept in the couch of a stranger who came from Arcadia; nor did she escape the notice of the ever-watching one; for happening to be at the victim-receiving Pytho, Loxias, lord of the temple, perceived the matter in his most direct informant, his mind that knoweth all things; *he, I say*, having persuaded his understanding;[h] for he lays not hold of[i] falsehoods, and neither god nor mortal deceives him by deeds or thoughts.[j]

And then *Phœbus*, having perceived the foreign embrace and the lawless fraud of Ischys son of Elatus, sent his sister, storming with irresistible rage, to Laceria; since the maiden dwelt at the precipices of the Bœbian lake: and a hostile dæmon[k] having allured her to evil, subdued her; and many of the neighbours hence received destruction,[l] and perished along with her; and the fire which leapt from one spark

[d] v. 17: *i. e.* she did not endure to be present on such occasions.

[e] v. 18: *or*, love to soothe, &c.

[f] v. 22: *i. e.* what is just before their eyes.

[g] v. 25: *lit.* the high spirit, or mind, of the fair-robed Coronis, *i. e.* Coronis herself.

[h] v. 28: *i. e.* having brought himself, though unwilling, to believe it: *or*, γνώμᾳ πιθών, trusting to, following the dictates of his judgment.

[i] v. 29: has nought to do with.

[j] v. 30: *i. e.* he neither deceives others, nor is deceived himself.

[k] v. 34: *i. e.* her adverse destiny.

[l] v. 35: *or*, many have suffered loss from neighbours.

consumed much wood on the mountain.[m] But when her relatives placed the maiden on the mound of wood, and the furious blaze of Hephæstus surrounded her, then Apollo spoke: "I will endure no further in my soul to destroy[n] my offspring in a most piteous death, involved in the grievous calamity of his mother." Thus he spoke, and at the first step having reached the boy, he snatched him from the corpse, and the blazing pyre clave asunder[o] for him; and then he bore and gave him to the Magnesian Centaur, to teach *him* how to cure manifold diseases for mortals. Those, therefore, as many as came afflicted with self-caused ulcers, or wounded as to their limbs, *either* with gleaming brass or by the far-hurled stone, or wasted as to their frame by the summer's fire or winter's cold, freeing different persons from different pains, he rescued them; tending some with gentle charms, and others *by* drinking soothing potions, or binding on all sides round their limbs plasters made from herbs, and others by amputation he raised erect from sickness; but even wisdom has been bound by desire of gain, and gold shining in the hand, by a magnificent reward induced even him to restore from death a man already seized by it: and then Zeus, hurling with his hands *a bolt* through both, speedily took away the breath of their breasts, and the flashing bolt inflicted death. We ought to implore with human thoughts[p] what is suitable from the deities, having come to know what is near at hand,[q] of what a destiny[r] we are. Strive not, O my soul, at immortal life, but use to the utmost the means within thy power.

But if the discreet Chiron still inhabited his cave, and if in any respect my melodious hymns could have put a spell upon his mind, I would in truth have persuaded him even now to furnish to good men a healer of feverish diseases, either some son of Apollo or of his sire; and I would have gone in ships cleaving the Ionian Sea to [the fountain Arethusa, to my Ætnean host, who bears sway at Syracuse, gentle to his subjects, entertaining no insidious feeling towards good

[m] v. 37: *i. e.* from one woman's fault many met with destruction.
[n] v. 31; *i. e.* I will proceed no further in the destruction of.
[o] v. 44: *or*, parted its flames.
[p] v. 59: *or*, with a mind that befits what is mortal.
[q] v. 60: *i. e.* our present condition. [r] *or*, state.

citizens, and a marvellous father[s] to strangers. For whom, if I had reached the land, bringing two delights, golden health and festal procession, bright glory to the wreaths of the Pythian victories, which Pherenicus, best in the race, formerly won in Cirrha, I assert that, *as* a light more far-shining than a star of heaven, I should have come to him, after that I had crossed the deep sea. But I am desirous to address my prayer to the mother of the gods, the revered goddess, whom, along with Pan, the maidens by my porch often celebrate in song by night.

But if, O Hiero, thou understandest how to read aright the recondite sense of legendary tales, thou knowest, being instructed by those of old,[t] that, for one blessing, the immortals distribute two evils together for mortals. These *more numerous* evils, however, the foolish are not able to endure becomingly, but the good *do so endure them*, having turned their bright side out to view. But the lot of happiness accompanies thee. For mighty Fate regards with favour a sovereign leader of the people, if *it does* any man. But a life without trip or stumble happened neither to Peleus, son of Æacus, nor to the godlike Cadmus, who verily are said to have possessed the highest bliss of mortals, seeing that they heard the Muses with the golden frontlet carolling, on the mountain and in seven-gated Thebes, when *the one* wedded full-eyed Harmonia, and the other Thetis, the far-famed daughter of wise Nereus. And the gods feasted with both, and they beheld the kingly sons of Cronus on thrones of gold, and received nuptial gifts; and through the favour of Zeus having escaped from former evils, they raised their heart erect. But afterwards, however, the one,[u] did his three daughters, by their sharp afflictions, deprive of a portion of his happiness; but father Zeus came to the coveted couch of the white-armed Thyone. But the son of the other,[v] whom *being* an only child the immortal Thetis brought forth in Pthia, *he, I say* having lost his life in war by the bow, called forth, when burnt with *the funereal* fire, wailing from the Greeks. But if any one of mortals holdeth in his mind the way of truth,[w] he ought, for that he has obtained them from

[s] v. 72: *i. e.* patron. [t] v. 81: *i. e.* by former poets.
[u] v. 97: *i. e.* Cadmus. [v] v. 100: Achilles, son of Peleus.
[w] v. 103: *i. e.* the true and right course of action.

the gods, to enjoy the blessings he has; but at various times various blasts of the soaring winds prevail; for the bliss of man goes not far,[x] when being of exceeding greatness it descends with all its weight. Moderate shall I be in moderate fortune, great in great: I will always honour in my heart the fortune that attends me, suiting my temper to it[y] according to my utmost ability.

But if the deity should extend to me sumptuous[z] wealth, I have hope that I may find lofty glory in future. Nestor and Lycian Sarpedon, the common theme of men,[a] from high-sounding verses, such as skilful artificers have framed, we know.[b] Worth by famous strains becometh enduring; but to few is it easy to bring about this for themselves.[c]

PYTHIAN IV.

Inscribed to Arcesilaus, king of Cyrene, conqueror in the chariot-race: Ol. 78, 3. B.C. 466: sung at a banquet in Cyrene.

ARGUMENT.

1—5: Invocation of the Muse to praise Arcesilaus, king of Cyrene. 5—69: Discussion on the origin of the conqueror's native city; the prophecy of Medea to one of the Argonauts, and the oracle given at Delphi to Battus. 69—262: Tale of the expedition of the Argonauts, and Jason's agreement with Pelias, the slaying the dragon and carrying off the fleece. 263—299: Good advice to Arcesilaus, and entreaty that Demophilus may be recalled by him from banishment.

To-day, O Muse, thou must take thy station near a hero who is my friend, the king of Cyrene nurse of steeds, that with Arcesilaus, as he advances in triumph, thou mayest swell[a] the prosperous gale of hymns due to the children of Latona and to Pytho,—

Where of yore the priestess, who sits near the golden

[x] v. 105: *i. e.* lasts not long. [y] v. 109: *or*, paying respect to it.
[z] v. 110: *or*, luxurious.
[a] v. 112: *i. e.* celebrated in song and story.
[b] v. 112: *i. e.* we know Nestor and Sarpedon from the praises that poets have bestowed upon them.
[c] v. 115: *i. e.* few are able to gain for themselves the honour of the poet's praise and enduring fame thereby.
[a] *or*, excite.

eagles of Zeus, Apollo not being absent from his shrine, oracularly pronounced Battus the founder of fruitful Libya; how that forthwith having left the holy island (*Thera*), he should found a city famed for cars on a chalky hill, and that with the seventeenth generation he should bring to pass again the prophetic word of Medea, addressed to Theras, which formerly the fiery[b] child of Æetes breathed forth from her immortal mouth, queen as she was of the Colchians. And thus she spoke to the demi-god sailors of Jason the warrior:

"Hear, O children of daring heroes and of gods! for I declare, that from this sea-beaten earth the daughter of Epaphus[c] shall some day plant a root of cities,[d] object of love to men, in the place where Zeus Ammon[e] stands. And taking in exchange swift steeds for short-finned dolphins and reins for oars,[f] they shall ply the storm-footed steeds. *For* that augury[g] shall at last bring about that Thera be the mother-city of mighty cities; *that augury, I say*, which late at the mouth of the Tritonian lake, at the hands of a god in the form of a man giving earth in token of hospitality, Euphemus, having descended from the prow, received: and, auspicious for him, Father Zeus son of Cronus made the thunder roar; as upon the ship they were hanging the anchor with tooth of brass, the curb of the swift Argo. For twelve days before, out of Ocean, we bore over the desert ridges of earth the bark, having drawn it up on shore by my advice. Then the deity, lone-roving, came upon us, having assumed the bright appearance of an august man; and he commenceth friendly words, as the hospitable first offer refreshment to guests on their arrival; but *we would not avail ourselves of his hospitality*, for the cause of a sweet return hindered us from remaining: and he said that he was Eurypylus, son of the immortal Earth-shaker,[h] and he knew that we were hastening; *therefore*, immediately snatching the sod of earth which was nearest

[b] v. 10: Qu. inspired.

[c] v. 14: *i. e.* Libya.

[d] v. 15: *i. e.* Cyrene, mother of the Pentapolis.

[e] v. 16: *i. e.* where the temple of Zeus Ammon stands.

[f] v. 17: *i. e.* exchanging fishing and naval pursuits for equestrian.

[g] v. 19: *i. e.* the clod of earth, or the augury derived from it.

[h] v. 33: *i. e.* Poseidon that encircleth the world.

him, he strove to offer it as a gift of hospitality. Nor did he[h] refuse compliance to him, but the hero having leaped upon the shore *and* having stretched his hand to the hand of the god, received the heaven-sent clod. But I hear that it fell overboard[i] from the sea-washed ship, and was carried away by the brine at evening, driven onward by the moist ocean. Of a surety often did I urge the labour-lightening attendants to guard it; but their minds forgot. And now in this island is shed the imperishable seed of spacious Libya before the appointed time.[j] For if Euphemus had, at his home, cast it near the mouth of subterranean Hades, *Euphemus, I say,* having arrived at sacred Tænarus, *he,* the royal son of Poseidon ruler of the steed, whom formerly Europa, daughter of Tityus, bore by the banks of Cephisus, *had he done so, I say,* then his blood in the fourth offspring would, along with the Danai, have taken that wide continent. For then they *shall* set out from mighty Lacedæmon, and from the Argive gulf, and from Mycenæ. But now, indeed,[k] he shall find in the bed of foreign women a chosen seed, which with the favour of the gods having come to this island, shall be parents to a hero, lord of the black-soiled plains; whom, at some future time, in his gold-adorned temple, Phœbus shall warn with oracles when he has entered the Pythian shrine, that in after time he is to conduct in ships many men to the rich precinct of Zeus Nilus."[l]

Of a surety *such was* the order of Medea's words.[m] And motionless, in dumb amazement, did the godlike heroes cower down, hearing the sage counsel.

O blest son of Polymnestus, thee, agreeably to this prediction, the oracle hath ennobled by the spontaneous voice of the Delphic bee;[n] which having three times bid thee hail, proclaimed thee destined king of Cyrene, when thou wast inquiring what help for impeded speech there shall be from the gods. But now many years after,[o] Arcesilaus, the eighth

[h] v. 36: *i. e.* Euphemus. [i] v. 38: *lit.* having been submerged.
[j] v. 43: subaudi, *whereas it ought to have been otherwise.*
[k] v. 50: *i. e.* in the present state of things.
[l] v. 56: *or,* according to H. and Don., "to the temple of the son of Cronus, *i. e.* Jupiter Ammon, near the Nile."
[m] v. 57: *or,* of a surety *such were* the lays of Medea.
[n] v. 60: *i. e.* priestess.
[o] v. 64: *i. e.* after the oracle was delivered.

portion[p] to this progeny, flourishes as in the bloom of roseate spring; *Arcesilaus, I say,* to whom Apollo and Pytho have granted glory from the race-course of the neighbouring states. Him and the all-golden fleece of the ram will I give to the Muses to celebrate; for the Minyæ having sailed after that *fleece,* divine honours were won by them.

What commencement of the voyage awaited them?[q] What peril held them bound with strong rivets of adamant? It was fated that Pelias should die by the hands, or by the unflinching[r] plots of the high-born sons of Æolus. And the prediction fell chill upon his wise soul, uttered near the mid-navel of mother earth, clothed with fair woods; "to stand by all means greatly on his guard against the one-sandalled man, when, from a lofty abode, he should come to the sunny land of the far-famed Iolcos, a stranger, or being a citizen." And he, as you might expect, in time came with two javelins, a wondrous hero; and a garment of both kinds clothed him; both the garment, that is to say, used in the country of the Magnesians, fitting closely to his wondrous limbs, and, on the other hand, he kept off, with a panther's skin thrown round him, shivering rains; nor were the shining tresses of his locks shorn and gone, but they floated down his whole back. Then, forthwith, advancing straight onward, he stood, putting to the proof his undaunted soul, in the market-place, where the multitude thronged. But him they knew not: yet, some one from among the reverently-gazing crowd said this amongst other things: "Surely, methinks, this is not Apollo, nor, moreover, is it Aphrodite's paramour with his brazen car, and they say that in bright Naxos the children of Iphimedia died, Otus and thou, O daring monarch Ephialtes. And, moreover, the swift-winged dart of Artemis caught Tityus, *the dart, I say,* rushing forth from her unconquered quiver, that one might learn to seek for lawful loves."

They, indeed, in answer to each other, spoke in such fashion: and borne by mules and a polished car, with headlong haste Pelias came hurrying; and forthwith he was amazed, beholding the readily-recognized sandal solitary

[p] v. 65: *or,* number.
[q] v. 70: *i. e.* what origin of the voyage had they?
[r] v. 72: Qu. not to be repelled.

around his right foot. But disguising his fear in his mind, he addressed him: "What land, O stranger, dost thou boast to be thy country? And who of earth-born women sent thee forth from her aged womb? Declare thy race, polluting *it* not with most odious falsehoods." And him boldly with gentle words thus he answered: "I say that I bear with me[s] the instruction of Chiron; for I come from his cave from Chariclo and Philyra, where the pure daughters of the centaur reared me. And having accomplished twenty years, and *having done* neither any dishonest action, nor spoken any deceitful word to them, I have come to my home, endeavouring to recover the ancient kingdom of my father, which is now unjustly swayed *by another, the kingdom* which Zeus formerly granted to the chieftain Æolus and to his children. For I hear that Pelias unjustly, having obeyed his envious[t] soul, violently seized it from my parents, its lawful owners; who, as soon as ever I saw the light, fearing the violence of the overbearing ruler, having instituted mournful wailing in the palace for me, as having died, amidst the wailings of women, sent me secretly in purple swaddling-clothes intrusting their journey to the secrecy of night,[u] and gave me to Chiron, son of Cronus, to rear. But of these matters know *this* to be the sum. Now the dwellings of my noble[v] sires, O discreet citizens, declare to me clearly; for *being* the son of Æson *and* a native, I should not I fancy come to a foreign land of aliens. Now the divine centaur addressed me by the name of Jason." Thus he spoke; him, indeed, as he entered, the eyes of his father recognized, and from his aged eyelids gushed forth tears, since he rejoiced in his soul, beholding his distinguished offspring fairest of men.

And to greet them, both the brothers *of Æson* came at the report of his arrival; first at hand, Pheres, having left the fountain Hyperæa, and from Messene *came* Amythaon: and quickly came Admetus and Melampus, saluting in friendly fashion their cousin. And in the fellowship of the feast, Jason, receiving them with mild words, preparing

[s] v. 102: *i. e.* that I have received. [t] v. 109: *or*, covetous.

[u] v. 115: *i. e.* travelling by night without imparting the matter to any one.

[v] v. 117: *lit.* that ride on white steeds.

a suitable banquet, prolonged all festivity, culling for five continuous days and nights the sacred flower[w] of enjoyment. But on the sixth laying before them the whole grave matter, the hero recounted it from the very beginning to his relatives; and they approved; and forthwith from the banquet he sprung with them. And then they came to the palace of Pelias; and rushing on they took their stand within. And hearing them, he himself, the offspring of Tyro decked with love-locks, met them; but Jason, with mild voice. distilling[x] gentle discourse, laid the foundation of wise words:—"Son of Petræan Poseidon,[y] the minds of mortals are too swift to approve of crafty gain before justice, though they come nevertheless to a hard reckoning: but thee and me it behoveth, ruling our tempers, to weave happiness for the future. I speak in truth to one who knows: one and the same dam was mother to Cretheus and Salmoneus bold in council; and in the third generation we, in turn, begotten from them, behold the golden light of the sun. But the Fates turn away in displeasure, if any enmity arises among relations, so as to cast into the shade their reverence for each other. It becometh not us two with swords formed of brass, nor with javelins, to make partition of the mighty dominion of our forefathers; for I give up to thee both flocks of sheep and tawny herds of cattle, and all the fields which, after taking them from my parents, thou grazest, increasing thy wealth; nor does it grieve me that these greatly furnish thy house with store of riches. But the sovereign sceptre and the throne, on which of yore the son of Cretheus sitting, administered justice aright to his equestrian subjects, these, without causing trouble to us both, do thou release to us, lest some more grievous evil arise from them."

Thus, then, he spoke: and gently too did Pelias answer in return:

"Such *as thou suggestest* will I be; but already the aged part of life encompasses me; but thy flower of youth is just swelling up; and thou hast ability to set aside the wrath of the gods of the nether world. For Phrixus bids *some*, having

[w] v. 130: *or*, prime. [x] *or*, letting fall.
[y] v. 138: *or*, Poseidon cleaver of the rocks.

gone to the dwelling-place of Æetes, to rescue[z] his soul and to bring the thick-fleeced hide of the ram, by which formerly he was saved from the ocean and from the ungodly darts of his stepmother. These things doth a wondrous dream that came to me declare. And I inquired of the oracle at Castalia, if aught was to be further searched after: and the *deity* enjoins upon me to prepare the convoy home for Phrixus by a ship.[a] This toil do thou, nothing loth, accomplish: and on such conditions, I swear that I will give up to thee the monarchy and the kingly power: may Zeus, the tutelar deity of the race of both of us, be the mighty witness of the oath!"

Having agreed to this compact, they indeed parted; but Jason himself now sent forth heralds to make known in every quarter the intended voyage.

And quickly came three sons unwearied in fight, of Zeus son of Cronus, and of Alcmena with rapid-glancing eyes, and of Leda; and two heroes with hair that waved high in air,[b] the race of the Earth-shaker, showing a sense of shame in their strength,[c] *came* from Pylos and from the headland of Tænarus: whose high fame, and *that* of Euphemus was consummated *in this expedition*, and thine too, O widely-potent Periclymenus. And, sent from Apollo, a harper, father of songs, came, renowned Orpheus. And Hermes with wand of gold, sent his two sons to unabating toil, the one Echion, exulting *were they* in youthful strength,[d] and Eurytus, the other. And quickly came on those who dwelt about the roots of Pangæus; for not unwilling, with cheerful spirit, Boreas, king of winds, more quickly made ready[e] Zetes and Calais, heroes both, with backs that bristled with purple feathers.[f] And Here kindled the all-persuading, sweet desire for the ship Argo in the heroes, that no one, being left behind, should remain with his mother, leading a sodden life of ease;[g] but that, even on condition of death, he should seek

[z] *or*, bring back from a foreign land.

[a] *i. e.* to prepare to bring back the soul of Phrixus by a ship.

[b] v. 172: Qu. tall, *or*, long-haired.

[c] v. 173: *i. e.* checking their strength. Qu. fearing to disgrace their valour by remaining at home.

[d] v. 179: *or*, Qu. shouting aloud in youthful strength.

[e] v. 181: *or*, urged on.

[f] v. 183: *lit.* bristling, either of them, as to their backs, with purple feathers.

[g] v. 186: Qu. ripening an unperilled existence.

to find the fairest remedy for his valour, with the rest of his peers.[h]

But when the flower of sailors was gone down to Iolcos, Jason, having praised all, numbered them. And then the soothsayer Mopsus, divining with auguries from birds and sacred lots, with forward soul made the crew embark.

And when above the prow they hung the anchors, the leader having taken in his hands a golden drinking-bowl, *standing* on the stern, called upon[i] Zeus who hurls the thunderbolt as a lance, father of the sons of Uranus, and the swift-rushing blasts of the winds and the waves, and nights and ocean paths,[j] and auspicious days and wished-for destiny of return:[k] from the clouds a favourable voice of thunder sounded in answer, and there came brilliant rays of lightning, shooting apart.[l] The heroes took breath again, relying on the omens of the Deity, and the seer *Mopsus*, interpreting the augury, commanded them to ply the *oars*,[m] announcing sweet hopes; and rowing succeeded[n] from their swift hands, unwearied.

And, conducted on by the breezes of the south wind, they came to the mouth of the Axine sea: there they founded a holy, sacred-precinct of Poseidon of the Ocean, and a tawny herd of Thracian bulls was there at hand,[o] and newly built of stones the hollow of an altar's plane. And, being thrown into deep danger, they prayed the lord of ships that they might escape the irresistible movement of clashing rocks. For there were twain endowed with life, and they whirled more rapidly than the array of bellowing winds; but now to them that voyage of the demigods brought the close of life.[p]

And thereafter they came to the Phasis; there they fought with the swarthy Colchians, close by Æetes himself.[q] And the Cyprus-born *goddess*, mistress of keenest weapons, *then*

[h] v. 187: *or*, that with the rest of his peers he should seek to find the sweetest zest which virtue gives to death.

[i] *or*, invoked. [j] v. 195: *i. e.* paths through the ocean by night.

[k] v. 196: *i. e.* desired return.

[l] v. 198: *or*, scattered.

[m] v. 201: *ἐμβαλεῖν* sc. αὐτοῦς, to lean upon, or lay themselves to, their oars. [n] v. 202: *or*, went on stroke upon stroke.

[o] v. 205: *i. e.* they found a herd of red Thracian bulls there.

[p] v. 211: *i. e.* brought death to the Symplegades.

[q] v. 213: *i. e.* having advanced close up to his city itself.

first brought to men the mottled wryneck, tied on the four-spoked wheel, *having brought it* from Olympus, having bound on the indissoluble round the bird that inspires frantic passion; and *she* taught the wise son of Æson words of incantation and charms, in order that he might disarm Medea of compunction towards her parents, and that the longing for Greece might agitate her, while her heart was inflamed with love, with the scourge of desire. And quickly she showed him the ways of bringing to a close the toils imposed by her sire: and, mingling them with oil, she compounded antidotes against stubborn pains, and gave them to him, wherewith to anoint himself. And they plighted their troth to join sweet mutual marriage with each other. But when Æetes fixed down the adamantine plough in the midst of them, and *placed* the oxen, which breathed from their yellow jaws flame of blazing fire, and with their brazen hoofs, as they moved their feet alternately, broke the ground—these he alone,[q] having brought up, fixed securely to the yoke. And, drawing out straight furrows, he drove *the oxen*, and he furrowed up[r] the back of the loamy soil a fathom's depth,[s] and thus he spoke:—

"This work having accomplished for me, let the king, whoever he be that commandeth the vessel, bear off the imperishable coverlid of the couch, the fleece resplendent with golden wool." When then he had thus spoken, Jason having cast off his saffron mantle, relying on the god, applied himself to the task; and the fire makes him not to waver, thanks to[t] the injunctions of his hostess skilled in every drug. Dragging forth the plough, and having bound the necks of the oxen with compulsory bonds,[u] and smiting their strong-ribbed body with the terrible goad, the forceful hero accomplished the appointed measure of his task: and Æetes, though in speechless grief, groaned, marvelling at his might; and to the strong hero his companions stretched forth loving hands, and covered him with garlands of herblets, and greeted him with kind words.

[q] v. 227: *i. e.* Æetes unassisted.
[r] v. 228: ἀνὰ joined with σχίζε.—*Diss.*
[s] v. 229: *or*, he scored the back of the loamy soil (ἀνὰ referred to ὀρόγυιαν) up to a fathom's depth.
[t] *or*, by reason of, through.
[u] *or*, with the gear of compulsion.

And forthwith the wondrous son of Helios pointed out[v] the brilliant hide, where the knives of Phrixus stretched it out; but he hoped that he[w] would not accomplish for him that further toil, at any rate; for it lay in a thicket, and it was held by the most furious jaws of a dragon, which in thickness and in length exceeds a ship with fifty oars, which blows of the hammer have perfected.

It is long for me to return on the beaten track; for time is[x] closing in; and I know a certain short path, and am to many others a guide of art.[y]

He slew indeed by his arts the azure-eyed serpent with back of varied hues, O Arcesilaus, and stole away, with her own assistance, Medea, her that caused the death of Pelias. And they approached[z] to the open floods of Ocean, and to the Red Sea, and to the nation of Lemnian women that slew their husbands; where too in combats they displayed proof of their limbs for the prize of a robe,[a] and lay with them. And then in foreign lands the hours of day or night received the destined seed of the beam of thy happiness;[b] for then the race of Euphemus being planted, arose, always to remain; and reaching the dwellings of Lacedæmonian men, in course of time they colonized the island once called Callista. And thence did the son of Latona bring to pass for you to exalt, by the favour of the gods, the plain of Libya; *to you, I say,* having discovered right-counselling wisdom for governing the divine city of golden-throned Cyrene. . .

Study to gain the wisdom of Œdipus.[c] For if one should,[d] with keen axe, hew off the branches of a mighty oak, and mar its wondrous form, still, though withered, it gives the means of judging of itself,[e] if haply at last it comes to the winter fire; or if acting as a support in conjunction with other straight pillars of the master's house,[f] it undertakes a mean toil in alien walls, leaving its own place desolate.

[v] v. 241: *or,* told him of. [w] *i. e.* Jason.
[x] v. 247: *or,* runs short. [y] *i. e.* of poetical skill.
[z] v. 251: *or,* came to. [a] v. 253: *or,* without garments.
[b] v. 255: *i. e.* of thy illustrious fortune.
[c] v. 263: *or,* learn now the wisdom of Œdipus; *i. e.* mayst thou have the skill of Œdipus in understanding an enigma.
[d] v. 264: *or,* though one should.
[e] v. 265: *i. e.* gives proof of its strength.
[f] v. 267: the meaning is, that it forms one pillar among many; that it unites with others in supporting the house.

Thou art the most opportune healer *of the state*, and Pœan favours thy good fortune. Thou oughtest, therefore, applying a gentle hand, to dress the wound of the ulcer; for to shake a city is easy even for the viler sort, but to put it back in its place[g] is difficult indeed, unless the deity on a sudden direct the leaders in their course. For thee a happy destiny in these respects is woven by the Fates; *wherefore* boldly undertake in behalf of favoured Cyrene to lay out all thy zeal.

Amongst other *sayings* of Homer, this saying too do thou hear and diligently observe: "a well-advised messenger," he said, "brings most honour to every deed." And the Muse is promoted to honour by a message rightly spoken.[h] Cyrene and the most renowned hall of Battus hath by experience learnt the justice that dwells in the heart of Demophilus. For he, young among youths, but in counsels old, as if he had experienced a life of a hundred years, deprives calumny of its far-sounding tongue, and has learnt to hate the insolent, not striving against the good, nor delaying the accomplishment of any duty. For opportunity hath but a brief limit among men. He hath well understood it;[i] and he attends on it as a faithful follower, not as a hireling.[j]

They say that this is most grievous, when acquainted with what is best, to be compelled to be without it. And yet he,[k] an Atlas, now at any rate struggles with Olympus,[l] far from his native land and from his possessions. Yet immortal Zeus released the Titans; and in time changes[m] of sails take place after the wind has ceased.[n] But he prays, that having seen to its end his deadly disease,[o] he may some day see his home; and near Apollo's fountain,[p] attending at the banquet, often

[g] *i. e.* to restore tranquillity.

[h] v. 279: *i. e.* when she advises a just and moderate course.

[i] v. 287: scil. τὸν καιρόν, the favourable occasion.

[j] v. 287: *i. e.* he consults the popular will, but with a liberal mind.—*Diss.* *Or*, in the despatch of business, he does not labour like a slave occupied with some low employment.

[k] *i. e.* Demophilus.

[l] v. 289: *i. e.* with the grievous burden of his destiny in being in exile.

[m] v. 292: *or*, shiftings.

[n] v. 293: *i. e.* as sailors, when the wind goes down, alter their sails, *so do thou now, as the danger of sedition has passed away, recall Demophilus to Cyrene.*

[o] v. 294: *i. e.* that having endured exile and all its miseries.

[p] v. 294: *i. e.* near Cyrene.

give himself up to youthful cheer, and amongst the music-loving citizens bearing his cunningly wrought lyre, that he may enjoy[q] repose; and so neither do wrong to any, and himself suffer none from the citizens. And in sooth he may tell what a fountain of ambrosial strains he found for Arcesilaus,[r] when lately entertained by me as a guest at Thebes.

PYTHIAN V.

Inscribed to the same Arcesilaus as the preceding ode, and on account of the same victory: Ol. 78, 3. B.C. 466: sung at Cyrene, in the triumphal procession to the temple of Apollo. The chariot in which the victory was won had been consecrated by the charioteer, Carrhotus, brother-in-law of Arcesilaus, at Delphi.

ARGUMENT.

1—10: The power of wealth combined with virtue. 11—53: The good fortune of Arcesilaus due to the gods and the skill of Carrhotus his charioteer. 53—97: Apollo prospers the family of Battus. 97—116: Conclusion with the praises of Arcesilaus, for whom the poet offers his prayers.

Wealth is widely potent, when any mortal man obtains it[a] at the gift of fortune; a greatly-prized companion, when conjoined with distinguished virtue.

O Arcesilaus, blessed by the gods, thou, from the first steps of an illustrious life, with glory pursuest after these[b] by the favour of Castor of the golden car, who, after a wintry storm, sheds a calm over thy happy house.

Of a truth the wise bear better even the power that the gods bestow;[c] but thee, as thou walkest in justice, abundant prosperity encompasseth: partly because thou art the monarch of mighty cities, the native light of thy genius hath this most majestic honour given in combination with thy wisdom; and partly thou art blessed in the present, too, because having already gained glory by thy steeds from the far-famed Pythian games, thou hast received this triumphal

[q] v. 296: *lit.* touch.

[r] v. 299: *i. e.* what a promise of future praise for Arcesilaus he has found in me.

[a] v. 3: *lit.* leads it home.

[b] v. 8: *i. e.* wealth conjoined with virtue.

[c] v. 12: *i. e.* even very great good fortune.

procession of heroes, the delight of Apollo. Wherefore, forget not, when celebrated at Cyrene, round[c] the sweet garden of Aphrodite, to set the Deity indeed over aught else, but love Carrhotus most of thy companions;[d] who, not bringing excuse, daughter of after-thought, late in learning wisdom, has come to the mansions of the justly-ruling sons of Battus; but received as a guest at the water of Castalia, he, with undamaged reins, has placed around thy locks the prize for being first in the chariot-race in the sacred spot[e] of twelve swift courses. For he broke in no way the strength of tho harness; but there is suspended as a votive offering, all the workmanship of skilful artificers, *which* he brought with him to the hollow plain of the god, after he had passed the Crissæan hill; wherefore the cypress chapel holds it close by the statue which the bow-bearing Cretans placed in the Parnassian hall;[f] *the statue* consisting of the trunk of one tree, formed by natural growth. It behoveth thee, therefore, with willing spirit, to go to meet thy benefactor. And thee, O *Carrhotus*, son of Alexibius, the fair-haired Charites render famous: and blest art thou, who hast, although after great toil, a memorial of highest praise. For amongst forty fallen charioteers, having with fearless mind brought off thy chariot whole and entire, thou hast now come from the famous contests to the plain of Libya, and to thy native city.

But no one is, or ever will be, without share of toils; and yet the ancient good fortune of Battus attends *Arcesilaus*, assigning a variety of blessings, being the city's tower, and most brilliant light of protection to strangers. From him too did the loud-roaring lions fly through fear; since he brought to them a voice *unheard by them before*, that came across the sea, and Apollo, leader of the colony, gave the beasts up to dread fear, in order that he might not fail to make his oracles good to the ruler of Cyrene: *Apollo* who, too, of grievous diseases bestoweth on men and women remedies, and hath granted also the harp, and imparts the muse unto whomsoever he may please, implanting into the heart

[c] v. 23: *or* in.

[d] v. 24: *i. e.* next after the Deity, who is the author of all good fortune, be sure that thou acknowledge the merit of Carrhotus, thy charioteer.

[e] v. 31: *or*, hippodrome.

[f] v. 39: *i. e.* in the temple at Delphi.

love of order averse to war, and *who* guards the prophetic cave : wherefore,[g] he made the valiant sons of Hercules and of Ægimius to inhabit in Lacedæmon and in Argos, and in divine Pylos. Now they say that my glorious origin is from Sparta, sprung from which source there came to Thera the race of the Ægidæ, my ancestors, not without the intervention of the gods ; but some fate brought the festival of many victims ;[h] whence,[i] O Apollo, we[j] having received the Carnea, celebrate in thy banquet the well-built city of Cyrene.[k] *Cyrene,* which the Trojan strangers, sons of Antenor, rejoicing in brazen arms, possess. For they came with Helen, after that they had seen their country burnt to ashes by war : and the men whom Aristoteles brought, heartily receive with sacrifices and approach with gifts that knightly race ;[l] *Aristoteles,*[m] *I say,* opening out a deep path over the sea with swift ships.[n] And he planted groves of the gods larger *than he found there,* and he laid down the straight-cut, level road, paved with stones, so that it could be trodden by the horses in the processions in honour of Apollo, that wards off diseases from mortals ; *the road, I say, from the place* where he lies buried apart from other sepulchres, at the far end of the forum. Blest indeed did he dwell among men, but afterwards he has become a hero honoured by the people. But apart, before the palaces, the other sacred[o] kings have obtained their sepulchre, and they have been besprinkled with the refreshing dew of mighty glories,[p] and with the streams of the revĕl-songs ;[q] and they hear beneath the

[g] v. 65 : *or,* whereby, *i. e.* by which oracular power.

[h] v. 71 : *i. e.* the Carnea.

[i] v. 73 : *i. e.* from Thera.

[j] v. 74 : *i. e.* the Ægidæ of Thebes.

[k] v. 76 : *or,* but some fate brought the festival abounding in victims to the well-built city of Cyrene, whence we, O Apollo, having received the Carnea, celebrate *it, i. e. Cyrene,* at thy festival ; *or,* whence, *i. e.* from which festival, we have derived the Carnea, and celebrate them at our banquets.

[l] v. 79 : "that knightly race," *i. e.* the Antenoridæ.

[m] v. 81 : also called *Battus.*

[n] v. 83 : *i. e.* the colonists whom Battus brought to Cyrene kindly received and worshipped the Antenoridæ.

[o] v. 91 : *or,* canonized.

[p] v. 92 : *or,* of their mighty worth.

[q] v. 94 : *μεγάλαν δ' ἀρετὰν δρόσῳ μαλθακᾷ ῥανθὲν κώμων ϑ' ὑπὸ χεύμασιν.—Bergk.* *Or,* reading with *Diss.* *μεγάλα δ' ἀρετὰ δρόσῳ μαλθακᾷ ῥανθεῖσα κώμων ὑπὸ χεύμασιν,* And their great worth is

earth their own bliss, and the glory *of victory* common to them with their descendant Arcesilaus, to whom it justly belongs: *Arcesilaus, I say*, whom in this song of the youths[r] it becomes to celebrate Phœbus of the golden lyre,[s] since he has gained from Pytho the sweet hymn which commemorates the victory he has won, and is a recompense of the expenses he has incurred in the contest: the prudent praise that hero.

I say what is said by others:[t] he cherishes[u] an understanding beyond his years, and in speaking and in boldness he is as the long-winged eagle among birds;[v] and his might of contest[w] is a bulwark *to his subjects*; and he soars aloft in the studies of the Muses,[x] even from his mother;[y] and he hath shown himself to be a skilful charioteer: and all the avenues that there are to honour in his native land, *these* he has assayed. And the Deity even now willingly bestows[z] on him power; and for the future henceforth, O blessed sons of Cronus, grant that he may have it[a] in deeds and in counsels, lest the stormy autumnal blast of winds destroy the fruits of time.[b] Assuredly the mighty hand of Zeus steers aright the fortune of those whom he loves. I pray that he may add this honour[c] in Olympia besides to the race of Battus.

besprinkled with the refreshing dew of comus-songs amidst the streams *of poetry*; *or*, with refreshing dew, amidst the streams of the comus-songs. [r] v. 97: *i. e.* in this chorus song.

[s] v. 97: Qu. of the golden sword.

[t] v. 101: *i. e.* I say but what all the world knows.

[u] v. 103: *i. e.* has.

[v] v. 105: *i. e.* in the courage that public speaking requires, he as much excels other men as the eagle excels in flight all other birds.

[w] v. 106: *i. e.* his might in battle.

[x] v. 105: *or*, in the arts of the Muses he is borne on pinions.

[y] v. 107: *i. e.* from his very infancy.

[z] v. 109: *or*, assures to him. [a] v. 111: *i. e.* power.

[b] v. 113: *or*, mar your life.

[c] v. 116: *i. e.* grant a victory hereafter.

PYTHIAN VI.

Inscribed to Xenocrates of Agrigentum, victorious in the chariot-race: Ol. 71, 3. B.C. 494: the ode is addressed to Thrasybulus, the son of Xenocrates, who acted as charioteer for his father on the occasion.

ARGUMENT.

1—18: Address. A store of praise is laid up in the vale of Pytho for the conqueror and his family. 19—54: Thrasybulus, the son of Xenocrates, is praised for his filial affection, and is compared to Antilochus, son of Nestor: he resembles his father and his uncle in wisdom, moderation of spirit, love of the Muses, &c.

LISTEN! for we turn up the glebe either of quick-glancing Aphrodite or of the Charites,[a] proceeding *in poetic flight* to the eternal centre of the loud-echoing earth,[b] where, celebrating Pythian victory for the blest Emmenidæ, and for Agragas on the river, and especially for Xenocrates, a treasury of song, ready prepared, lies encircled by walls, in the golden glen of Apollo; which *treasury of song*, neither shall the fiercely-driving wintry tempest,[c] *that is*, the relentless host of the loud-roaring cloud, nor shall the winds hurl to the recesses of the sea, violently up-dashing it with rubbish of every kind:[d] but, with countenance in clear light of heaven,[e] *this treasury of song* shall announce in reports of men, the glorious victory with the car *won* in the Crissæan winding vales, *the glory of which is* common to thy sire, O Thrasybulus, and to thy race. Thou, in truth, having obtained *the victory* by setting *thy father* in the place of honour,[f] rightly observest the precepts as to those points which[g] they say that formerly the son of Philyra on the mountains enjoined on the mighty son of Peleus, when parted from his parents; *namely*, most especially among the gods, to hold in reverence

[a] v. 3: *i. e.* Listen! for it is either an amatory or a triumphal ode that I am singing.
[b] v. 4: *i. e.* to Delphi.
[c] v. 10: *or,* the tempest coming from afar assailing.
[d] v. 14: *or,* τυπτόμενον, *i. e. it* beaten against, destroyed.
[e] v. 15: *or,* splendid in appearance.
[f] v. 19: on thy right hand. Qu. by dexterity of hand.
[g] v. 21: *or,* by which.

the son of Cronus, the loud-sounding lord of lightnings and of thunder; and of this honour[h] never to deprive the life of thy parents as long as the Fates may destine it to last.

And even formerly the mighty Antilochus bore within[i] this mind, *Antilochus*, who perished for his father, enduring the attack of the man-slaying captain of the Ethiopian host, Memnon; for a steed impeded the chariot of Nestor, wounded by the arrows of Paris; and he[j] was hurling his strong spear; and the agitated soul of the Messenian old man called loudly on his son, nor in truth did he send forth a cry that came to nought, but the godlike man, withstanding the attack *of Memnon*, purchased by his own death the rescue of his father, and having performed a mighty deed, he was esteemed among the younger men of those of ancient days as first in affection towards parents.[k]

These things indeed are gone by; but of men of the present day Thrasybulus has walked most according to the rule of his father, and following his uncle's steps has shown forth the splendour *of victory*.[l]

And wisely does he administer wealth, culling youth's flower without injustice and without pride, and cultivating wisdom in the secret haunts of the Pierides; and to thee, O Earth-shaker, he devotes himself with very willing spirit, from natural disposition for entering into the lists of equestrian contests;[m] and the sweetness of his disposition in associating with his guests, surpasses the perforated toil of bees.[n]

[h] v. 26: *i. e.* the assistance and support of thy hand; *or*, the placing thy father on thy right hand.

[i] v. 28: *i. e.* was possessed of, endowed with. [j] v. 33: *i. e.* Memnon.

[k] v. 42: *or*, he was esteemed by the young men as first, of all who lived in olden times, in filial affection.

[l] v. 46: *i. e.* of men of later days, Thrasybulus has in especial shown himself pious by his imitation of his father and uncle in their pursuit of glory and honour, and by the splendour he has reflected upon them in obtaining the victory.

[m] v. 50: *i. e.* from his inclination to equestrian contests.

[n] v. 54: *i. e.* is sweeter than honey.

PYTHIAN VII.

Inscribed to Megacles of Athens (one of the family of the Alcmæonidæ), victor in the chariot-race: Ol. 72, 3. B.C. 490.

ARGUMENT.

Praise of Athens, the Athenians, and the Alcmæonidæ, the family of the conqueror. Envy is deprecated.

THE mighty city of Athens is the fairest prelude *upon which* to lay a basement of song in honour of the widely-powerful race of the Alcmæonidæ for their steeds.[a]

Since what country, what inhabited home can I name in Greece more renowned in men's hearing?[b] For to all cities does the praise of the citizens of Erechtheus[c] come, who, O Apollo, built in divine Pytho thy wondrous temple.

And five victories at the Isthmus, and one distinguished *victory* sacred to Jove in Olympia, and two from Cirrha, impel me *to sing*, O Megacles; *victories, I say*, gained by thee and thy ancestors. At thy recent victory I rejoice not a little, but at that I am grieved, that envy repays[d] illustrious actions. Yet they say that even thus,[e] lasting and prosperous good fortune brings various events to men.[f]

[a] v. 4: *i. e.* to celebrate their victory with the chariot.

[b] v. 8: *or*, for what country or what house can I name that lives (ναίοντα) more renowned in the knowledge of Hellas? *lit.* for Hellas to know.

[c] v. 10: *i. e.* of the Alcmæonidæ.

[d] v. 19: *or*, outdoes.

[e] v. 20: *or*, that still.

[f] v. 22: *i. e.* brings both envy and respect, good as well as evil things; *or*, according to Boeckh, brings abundance of benefits though even thus, *i. e.* though with envy for its condition.

PYTHIAN VIII.

Inscribed to Aristomenes of Ægina, victor in the wrestling-match of boys: the date of the ode is uncertain, according to Dissen and Boeckh, Ol. 80, 3. B.C. 458; according to Hermann and Donaldson, Ol. 75, 3. B.C. 478, two years after the battle of Salamis, to which, and *not* to the battle of Cecryphalea, they consider the allusions in the beginning of the ode to refer: sung probably in Ægina, during the procession to the temple of Hesychia.

ARGUMENT.

1—20: Invocation of Hesychia (Peace or Tranquility). 21—60: Praise of Aristomenes, to whom the poet applies the saying of Amphiaraus concerning his son Alcmæon, one of the Epigoni, and interweaves the prophecy of Amphiaraus concerning the taking of Thebes. 61—100: The various victories of Aristomenes are alluded to: reflections on the uncertainty of human prosperity, and the shortness of life.

O KINDLY Hesychia,[a] daughter of Justice, *thou* that makest cities greatest, and hast of wars and of councils the supreme keys, receive from Aristomenes honour for the Pythian victory.[b] For thou knowest both how to give and receive pleasing gifts at the proper season;[c] but thou, when any one shall have driven into his heart[d] relentless wrath, roughly opposing the might of foes, castest *their* insolence into the sea. Whom[e] Porphyrion did not reflect that he was unduly provoking. But that gain is the most agreeable, which one bears off[f] from the dwelling of a willing giver; but violence is wont at last to overthrow even the very boastful.

The Cilician hundred-headed Typho did not escape it,[g] nor even the king of the giants; but they were subdued by the thunderbolt and the arrows of Apollo, who, in propitious mood has received Aristomenes, the son of Xenarces, *arriving* from Cirrha, crowned with the Parnassian leaf,[h] and the Dorian festal song.

[a] v. 1: Tranquillity, *or*, Peace.
[b] v. 5: *or*, "this hymn in honour of a Pythian victory."
[c] v. 7: *i. e.* how both to grant crowns of victory and to rejoice in them when offered thee.
[d] v. 9: *or*, conceived.
[e] v. 12: *i. e.* Hesychia.
[f] v. 14: *lit.* if one bears it off.
[g] v. 16: *i. e.* the penalty of violence.
[h] v. 20: *i. e.* the bay leaf.

And the island *of Ægina*, strict in public justice, is not estranged from the Graces, touching[i] the renowned virtues of the Æacidæ, but possesses perfect glory from the beginning. For she is celebrated in song, in that she hath reared heroes highest in many victorious contests and nimble fights, and partly too[j] she is distinguished for population.

But I lack leisure to consecrate to the lyre, and to the sweet voice, the whole of the long discourse, lest satiety supervening should offend; but let that which is now present before us, thy affair[k] O youth, the most lately gained of the honours *of Ægina*, be accomplished[l] speedily, furnished with wings by means of my art. For in the wrestling-matches going after[m] thy maternal uncles, thou dost not disgrace either Theognetus, at Olympia, nor in the victory of Cleitomachus gained-by-stoutness-of-limb at the Isthmus; but, exalting the race of the Midylidæ, thou carriest off that praise which formerly Amphiaraus, the son of Oileus, mysteriously uttered, when he saw[n] the sons *of the heroes* at seven-gated Thebes, bravely standing out the battle, what time from Argos came on the second expedition, the Epigoni. Thus he spoke, while they were fighting:—"By nature, the high-born courage descended from their sires is conspicuous in sons. Clearly do I behold Alcmæon, wielding foremost at the gates of Cadmus a many-coloured dragon on a fiery[o] shield. But he that suffered in the former disaster, *he*, the hero Adrastus, is now held by the announcement[p] of a more favourable omen; but as to domestic matters, he shall fare the reverse of this; for he alone of the host of the Danai, having gathered together the bones of his deceased son, shall by the favour of the gods arrive with his army uninjured to the spacious streets of Abas."[q] Such words did Amphiaraus utter; and with joy will I myself too deck Alcmæon with garlands,[r] and sprinkle him with melody, because he, my

[i] v. 24: *i. e.* seeing in itself, sharing in. [j] v. 28: *i. e.* and also.
[k] v. 33: *i. e.* thy achievement, *or*, thy due; *i. e.* the song due to thee, O youth. [l] v. 34: *or*, published.
[m] v. 35: *or*, ἰχνέων, following on the traces of.
[n] v. 39: Qu. preternaturally saw, *or*, prophetically foresaw.
[o] v. 46: *or*, gleaming.
[p] v. 49: *or*, has met with the tidings of, &c.
[q] v. 55: *i. e. of Argos, where Abas had reigned.*
[r] v. 57: *i. e.* I, too, will praise him as Amphiaraus did.

neighbour, and the guardian of my wealth, met me, proceeding to the navel of the earth, famed in story, and applied himself to his family arts of prophecy.

And thou, O Far-darter, ruling the glorious all-receiving temple in the dales of Pytho, there didst give the greatest of delights: and formerly at home[s] thou didst bring *to him* the most pleasant gift of victory in the quinquertium, at the festival of you two, *O Apollo and Artemis*, and, O king, with willing mind I pray thee to look down upon the song,[t] such as I sing[u] concerning each several conqueror. Near our harmonious revel,[v] justice indeed takes her stand; but *still* I entreat the increasing care of the gods, O Xenarces, for the fortunes of thy house.

For if any man obtain praises[x] with but slight toil, to many he seems wise among fools,[y] and to maintain[z] his life by prudent devices;[a] but these things lie not in the power of men, but Providence grants them;[b] which at one time exalts one man on high, and then again brings down another, so that he is beneath the level of his[c] hands.

And at Megara thou hast the prize of victory, and in the recess of Marathon; and the games in honour of Juno peculiar to the country[d] by three victories thou didst win by valiant toil, O Aristomenes. And on four bodies[e] thou didst rush from above, with hostile intent,[f] to whom neither was a gladsome return alike *as it was to thee* decreed at the Pythian games, nor when they had come back to their mother, did the sweet laugh *of those* around excite *their* joy; but in the by-lanes, in fearful suspense about their foes,[g] they cower,

[s] v. 65: *i. e.* in Ægina.
[t] v. 67: *or*, to look propitiously upon the song dedicated to thee.
[u] v. 69: *or*, follow up, go through.
[v] v. 70: *or*, triumphal hymn.
[x] v. 70: *or*, prosperity.
[y] v. 74: *i. e.* to be wise in comparison with the unwiser crowd.
[z] v. 74: *i. e.* he seems to be one who can furnish, *or*, maintain.
[a] v. 75: *or*, it may be rendered, and more neatly, he seems to many, *like* a wise man among fools, to arm his life with devices of right counsel.
[b] v. 76: *i. e.* they are the gift of fortune.
[c] v. 78: *i. e.* Providence's or Fortune's hands; *i. e.* which then again depresses another to the ground.
[d] v. 79: *i. e.* the Heræa at Argos.
[e] v. 81: *or*, persons, *i. e.* adversaries.
[f] v. 82: *or*, "thou didst fall over four antagonists, as their adversary."—*Cook.*
[g] v. 86: *i. e.* avoiding their foes with fearful mind.

pierced through or tortured by their calamity. But he who has obtained some lately-won glory during his tender years, *excited* by the great hope *now before him*, is borne aloft by the soaring spirit of his courage, having a care[h] superior to riches.[i]

In brief period does the happiness of mortals increase; and so too does it fall to the ground, shaken by the stern[j] decree *of the deity*. Creatures of a day! What are we? What are we not?[k] Man is but the dream of a shadow. But yet when heaven-sent glory comes, brilliant light is present to mortals, and gentle life.

O Ægina, mother dear *of thy race*, for a free people do thou preserve[l] this city with Zeus, and with king Æacus, and Peleus, and valiant Telamon, and with Achilles.

PYTHIAN IX.

Inscribed to Telesicrates (son of Carneades), victorious in the armed foot-race: Ol. 75, 3. B.C. 478: the ode was written and sung before the victor's return to Cyrene, probably at Thebes.

ARGUMENT.

—5: Proclamation of the praise of Telesicrates. 5—70: From the subject of Cyrene, the native place of the conqueror, the poet digresses to the tale of the marriage of Apollo and the nymph that gave her name to the colony, and the birth of Aristæus. 71—103: Praise of the conqueror, and short digression about Iolaus, who is brought forward as an instance of prudent observation of proper opportunity. 103—125: Tale of Alexidamus, an ancient Cyrenian, and ancestor of Telesicrates, who won a Libyan maiden of Irasa as wife, by swiftness of foot.

FAIN would I, proclaiming[a] *him*, sing with the aid of the deep-waisted Charites Telesicrates, the conqueror at Pytho, bearer of the brazen shield, wealthy hero, glory of Cyrene that drives the steed; *Cyrene*,[b] whom formerly the son of Latona

[h] v. 91: *i. e.* a desire to excel in the games.

[i] v. 92: *i. e.* despising them and not sparing them in his desire to obtain the prize.

[j] v. 94: *or*, hostile.

[k] v. 95: *or*, what is the great man? what is the poor man?

[l] v. 99: *or*, save.

[a] v. 2: *or*, commemorating.

[b] *i. e. the* nymph Cyrene.

with long-flowing hair bore away from the wind-echoing glens of Pelion, and he brought in his golden chariot the huntress maiden *to that place* where he appointed her mistress of the land abounding in flocks and rich in fruits, *so as* to inhabit the third much-loved and blooming root of the continent.[c] And silver-footed Aphrodite received the Delian stranger from his heaven-built chariot, laying hold of it with her aiding hand,[d] and upon their sweet nuptial couch she shed lovely reserve, uniting the bond of mutual wedlock entered into by the God and the daughter of powerful Hypseus. *Hypseus*, who at that time was king of the mighty Lapithæ, by descent the second hero from Oceanus; whom formerly, in the renowned dales of Pindus, the Naid Creusa daughter of Gaia, rejoicing in the bed of Peneus, brought forth. Now he[e] reared his fair-armed daughter Cyrene: she indeed loved neither the to-and-fro-walking paths of the loom,[f] nor the pleasures of festivities with her companions that remained at home, but with brazen darts and with the sword fighting she slaughtered wild beasts; giving, of a truth, much and tranquil security to her father's herds, and spending[g] sleep, the partner of the couch, sweet, though but short, falling upon her eyelids towards morning.[h]

Her formerly did the far-shooting Apollo, with beautiful quiver, find alone struggling without weapons against a mighty lion, and immediately he addressed Chiron with his voice, *calling him* from his dwelling: "Son of Phillyra, having left thy hallowed cave, wonder at the courage and mighty strength of a woman, what a contest she is waging with undaunted head, *she* a maiden having a heart superior to toil, and her spirit is not agitated with fear. Who of men begat her, and dragged away from what stock,[i] doth she

[c] v. 8: *i. e.* the third division of the continent, viz. Africa.
[d] v. 10: *or,* touching him with gentle hand.
[e] *i. e.* Hypseus.
[f] v. 18: *i. e.* the loom along which she who works has to walk backwards and forwards.
[g] v. 24: *i. e.* bestowing, *or,* enjoying.
[h] v. 25: indulging in sleep, the bed-fellow, for short though sweet space, only when the morning broke; *being engaged in hunting during the greater portion of the night.*
v. 33: *i. e.* sprung from what race, *or,* of what race being thus far removed from her friends.

inhabit the hollows of the shady mountains? She enjoys[k] unbounded might. Is it lawful to lay my divine hand[l] upon her, or *must I* truly in marriage[m] pluck the honey-sweet flower *of virginity?*

And to him the mighty Centaur, gently smiling with placid brow, forthwith gave in answer his counsel: "Secret are keys by which wise Persuasion opens the way to sacred loves,[n] O Phœbus, and among both gods and men alike *all* feel shame at this, *viz.* openly to obtain sweet wedlock at first. And thee too, who canst not lie, soft passion has induced to put this covert question.[o] And dost thou inquire the race of the maiden, O King, whence she is? Thou who knowest the fore-appointed issue of all things, and all their paths: and how many leaves in spring-time the earth sends forth, and how many sands in the sea and in the rivers are tumbled by the waves and by the gusts of the winds, and what is to befall, and whence it will be, all this thou well perceivest: but if it needs be that I match myself even with the wise,[p] I will speak. A spouse to this maiden hast thou come to this wooded glen, and thou art about across the sea to bear her to the distinguished garden of Zeus,[q] where thou shalt make her ruler of a state, having collected an island population to the hill surrounded by a plain. But now[r] the queenly Libya, with broad meadows, shall for thy sake receive the glorious nymph in her golden mansions, where she shall immediately give to her a portion of her land, so that it shall jointly belong to her by lawful right; *a portion* neither without share of plants rich in fruits, nor unacquainted with wild beasts. There shall she bring forth a son, whom renowned Hermes, having taken up from his dear mother, shall bear to the fair-throned Hours and to *Mother* Earth. And they having placed the babe upon their knees, shall infuse nectar and ambrosia on his lips, and

[k] v. 35: *i. e.* she has.

[l] v. 36: Qu. "a violent hand."

[m] v. 37: *lit.* from her couch.

[n] v. 39: *lit. the* secret keys of sacred loves are of, *or*, belong to wise persuasion.

[o] v. 43: *or*, thy jocose disposition induced thee deceitfully to speak this word, *i. e.* thou jestest (for thou canst not really speak what is false), in thus pretending to ask advice, which thou dost not really need.

[p] v. 50: *or*, measure myself *in wisdom* even with *thee* the wise god.

[q] v. 52: *i. e.* to Cyrene.

[r] v. 55: *i. e.* for the present.

shall make him an immortal Zeus and holy Apollo;[s] *so that since he will be* the most present[t] source of delight to men dear to him, *and* the tender of sheep, *by some* he may be called Agreus and Nomius, and by others Aristæus."

Thus, then, having spoken, he urged *Apollo* to perfect the sweet accomplishment of marriage. And swift, when they are in earnest, is the operation of the deities, and short the paths *that they take to gain their ends*. That day accomplished that matter, and they were united in the gold-adorned chamber of Libya, where she[u] sways a city most fair and renowned in contests. And now in divine Pytho the son of Carneades has introduced her[v] to prosperous fortune, where[w] having conquered he has proclaimed Cyrene as victor, which graciously shall receive him, bringing coveted glory from Delphi to his country abounding in fair women.

Mighty acts of prowess are ever famous in story;[x] but in abundant matter to speak a little with elegance is a thing for the wise to listen to, and the right proportion[y] is the greatest merit in everything alike. Seven-gated Thebes in former times acknowledged that Iolaus too did not despise it;[z] *Iolaus*, whom after that he had destroyed Eurystheus with the edge of the sword, they buried beneath under the earth in the tomb of *his grandsire*, the charioteer Amphitryon, where his paternal grandsire lay, guest of the Sown Race,[a] having settled in the streets thronged with white steeds of the Cadmeans. The sage Alcmena having had intercourse with him and with Zeus, brought forth at one birth the victorious strength of twain sons. Dull must the man be who lends not his mouth to[b] Heracles, and does not ever make mention of the waters of Dirce, which nurtured him and Iphicles; in their honour will I sing a triumphal hymn, when I shall have obtained some good perfected according to my prayer. May the pure light of the loud-voiced Graces[c]

[s] v. 64: *i. e.* shall regard him as a deity as great and as good as Zeus and Apollo.
[t] v. 65: *or*, propitious.
[u] v. 70: *i. e.* the goddess Libya.
[v] v. 72: *or*, brought her.
[w] v. 73: *i. e.* in Pytho.
[x] v. 76: *or*, afford much matter for praise.
[y] v. 79: *or*, occasion holds the head of everything.
[z] v. 80: *i. e.* opportunity.
[a] v. 82: *or*, of those sprung from the seed of the dragon's teeth.
[b] v. 87: *i. e.* who does not apply himself to praise Heracles.
[c] v. 90: *i. e.* poetic power.

not fail me! For at Ægina, I assert, and at the hill of Nisus,[d] that he has glorified this city thrice, having escaped by his deeds silent embarrassment.[e] Wherefore, if any of the citizens is a friend, if any an enemy,[f] let him not conceal[g] that which hath been nobly achieved in the public cause, disregarding the precept of the old man of the sea, *Nereus; for* he bade *men* to praise, with all their soul, even an enemy when with justice performing noble exploits.

Very often victorious have the maidens beheld thee also in the solemnities recurring-at-fixed-seasons of Pallas, and in silence[h] each for herself desired that thou, O Telesicrates, were her beloved husband or her son; and in the Olympic games *at Cyrene*, and in those in honour of The Earth with deep valleys, and in all *the games* peculiar to the country *have they also seen thee victorious.* But from me, whilst I desire to quench my *poetic* thirst, some one[i] exacts a debt, again to awake the song and the ancient glory of his ancestors:[j] how for a Libyan woman they went to the city Irasa, as suitors to win the fair-haired renowned daughter of Antæus, whom very many princes of men her relatives sought in marriage, and many also of strangers; since her form was admirable; and of her golden-crowned youth they *each* desired to pluck the blooming fruit.

But her father endeavouring to procure a more illustrious marriage for his daughter, had heard of Danaus, what swiftest nuptials he formerly in Argos found for his forty-and-eight virgin daughters, before midday overtook them. For immediately he placed the whole band at once at the boundary[k] of the arena, and he bade *all*, as many as had come *as* their wooers, to decide by contests of feet which maiden each one of the heroes should possess.

[d] v. 91: *i. e.* at Megara.

[e] v. 92: *or*, distress, *i. e.* having by his victories escaped the ignominious silence to which the name of the defeated is consigned.

[f] v. 93: *i. e.* let every citizen, whether friend or enemy, not, &c.

[g] v. 94: *or*, disparage.

[h] v. 98: secretly, *or* breathing a silent prayer.

[i] v. 103: *i. e.* Telesicrates.

[j] v. 105: *or*, according to Dissen's reading, *ἀοιδᾶν—παλαιὰ δόξα*, but from me, desirous as I am to quench my thirst of songs, a certain ancient fame, *i. e.* an ancient famous legend, of thy ancestors demands of me the debt, that I should again awaken it.

[k] v. 114: *or* goal.

And thus did the Libyan *Antæus*, joining *her* in marriage, give a bridegroom to his daughter: at the line[l] of the arena he placed her, having decked her in fair attire, to be the highest prize: and before them all he said, that he, who first bounding forward should touch her garments with either hand around[m] should lead her away *as his bride*. Then Alexidamus, when he had swiftly run the rapid course, taking the much-prized maiden by the hand with his hand, led through the crowd of the equestrian Nomades. Many a leaf indeed and crown did they throw upon him; and many wings of victory[n] had he previously obtained.

PYTHIAN X.

Inscribed to Hippocleas (son of Phricias?) of Pelinnæum in Thessaly, victor in the race of the δίαυλος of boys: Ol. 69, 3—B.C. 502, when Pindar was only twenty years old: sung probably, according to Bergk, by a chorus of the inhabitants of Cranon, on the entry of the triumphal procession into Larissa; according to Dissen, at Pelinnæum.

ARGUMENT.

1—30: The praise and illustrious descent of the conqueror and his family, the Aleuadæ. Yet complete happiness cannot befall men: no one can climb heaven, nor reach the Hyperboreans. 31—50: Yet Perseus feasted with them, through the favour and guidance of Athene. 51: Praises of the conqueror and his friend Thorax (one of the Aleuadæ), at whose request Pindar composed this ode.

HAPPY is Lacedæmon, blessed is Thessaly; for the race of Heracles best-in-the-fight, descended from one father, reigns over both. Do I boastfully utter aught out of due season? *No*, but Pytho[a] and Pelinnæum call aloud upon me, and the sons of Aleuas *call aloud upon me*, willing me to draw down on Hippocles the renowned voice belonging to the festal procession of men.

For he tries the contests; and to the assembly of the neighbouring states the Parnasian vale has proclaimed him

[l] v. 118: *or*, limit.

[m] v. 120: *i. e.* casting both his hands around them.

[n] 125: *i. e.* many crowns, *on which he would soar, as on wings, to immortality.*

[a] v. 5: *i. e.* a Pythian victory.

the first of the youthful racers in the double course. O Apollo, sweet is both the end and the commencement of human affairs made, when a deity gives the impulse: he doubtless by thy counsels has accomplished this; and in regard of family excellence, he has trod in the footsteps of his sire, twice Olympian victor in the war-sustaining arms of Ares;[b] and the contest *held* beneath the rock at Cirrha surrounded by wide meadows, made Phricias victorious in the foot-race. May fortune attend them, so that even in after days splendid wealth may bloom to them, and having obtained of the things that are held delightful in Greece[c] no small share, may they not meet with envious reverses from the gods: may the deity be propitious to them in heart![d] But blessed and to be sung by poets is that man, who by hands or by excellence of feet having gained the victory, has carried off the greatest of prizes by boldness and strength, and while still living shall have seen his youthful son duly obtaining the Pythian crowns. The brazen *floor of* heaven *indeed* is never to be mounted by him, but as many glories as we of mortal race attain to, in these he reaches to the farthest voyage.[e]

But neither by sea, nor travelling by land canst thou discover the wondrous path to the assembly of the Hyperboreans; with whom Perseus, the leader of the people, once feasted, having entered their mansions, when he came upon them sacrificing famous hecatombs of asses to the deity; with whose festal banquets and songs of praise Apollo ever is especially delighted, and he laughs beholding the rampant wantonness of the beasts.[f] And in their habits[g] the muse is not an alien *from this nation;* but everywhere choral bands of maidens, and the tones of lyres, and the sounds of flutes are agitated,[h] and with the golden laurel having wreathed their locks they feast joyously. And neither disease nor de-

[b] v. 12: *or,* but his inborn valour makes him tread in the steps of his sire, &c.

[c] v. 19: *or,* of the honours in Greece.

[d] v. 22: *or,* "the deity *alone* may have his heart free from sorrow."—*H.*

[e] v. 29: *or,* he measures out *these* to the extreme bound of sailing, *i. e. these* he carries out, or goes through, to the furthest point of perfection.

[f] v. 36: *i. e.* the wanton play of the rearing and braying brutes.

[g] v. 37: *or,* in agreement with their manners.

[h] v. 39: *or,* are roused; *or,* are awakened into life.

structive old age approaches[i] the sacred race; but apart from toils and battles they dwell, incurring not the penalty of rigorous Nemesis. But breathing forth valour, the son of Danae in times past came, and Athene led him, to the throng of blessed men; and *before that he visited the Hyperboreans* he slew the Gorgon, and came bringing to the islanders[j] the head variegated with hair of snakes,[k] a stony death. But, if the gods perform it, nought ever appears to be incredible for me to wonder at.

Rest thy oar, *O Muse*, and speedily fasten firm in the earth the anchor *dropped* from the prow, *so as to be* a bulwark against the sunken rock. For the flower of hymns of praise, like a bee *hovering here and there*, directs my song at one time to one, and at another time to another.[l]

But I trust, while the Ephyræans pour forth around the Peneus my sweet strain, to render with *these my* songs Hippocleas even still more conspicuous among his equals in age and his elders on account of the crowns he has won, *and to make him* the object of care to youthful maidens. For the love of different objects inwardly excites the minds of different men; but what each eagerly desires to gain, *let each* if he shall have obtained it, hold fast[m] his heart's desire, surpassing words, which he now possesses; for what will happen in a year's time is without mark whereby to foreknow it.

I confide in the gentle friendship of Thorax,[n] who eagerly desires my services[o] and has yoked the four-horsed car of the Pierides, loving me who love him in return, leading me who again lead him kindly.[p]

To him that maketh proof, both gold and the upright mind shine when tested.[q]

We shall praise indeed the noble brothers *of Thorax*,[r] be-

[i] v. 41: *lit.* is mingled with.
[j] v. 47: *i. e.* to the Seriphians.
[k] v. 48: *i. e.* with snaky locks.
[l] v. 54: *or*, like a bee, rushes first to one and then to another subject.
[m] v. 62: *or*, enjoy.
[n] v. 64: one of the Aleuadæ, at whose request Pindar composed this ode.
[o] v. 65: *or*, labours for my sake.
[p] v. 66: *i. e.* who both of us do each other mutual good offices in turn.
[q] v. 67: *i. e.* true friendship is known by the proof of adversity, as gold is known by the touchstone.
[r] v. 69: *i. e.* Eurypylus and Thrasydæus.

cause they raise aloft the republic of the Thessalians, and promote its advancement; for the hereditary-cherished guidance of states is in the hands of the good.

PYTHIAN XI.

Inscribed to Thrasydæus, a boy of Thebes, victorious in the stadium of boys: Ol. 75, 3. B.C. 478: sung at Thebes, in the triumphal procession to the temple of Apollo Ismenus.

ARGUMENT.

1—16: Invocation of the conqueror's native deities, Semele, Ino, and Alcmena. 17—37: Digression on the story of Orestes and the crime of Clytemnestra. 38—64: Praise of the conqueror's and his father's victories; their fortune above that of tyrants.

DAUGHTERS of Cadmus, Semele dwelling in the same city as[a] the Olympian goddesses, and Ino Leucothea, partner of the same chamber with[b] the Ocean Nereids, come with the mother of Heracles, parent of the best of children, to Melia,[c] to the sanctuary where golden tripods are treasured; *the treasury* which Loxias has especially honoured and named Ismenium,[d] veracious seat of prophets.

O daughters of Harmonia, whither even now he calls the assembled troop of heroines that dwell in the country[e] to come together; that, at the commencement of evening, you may loudly celebrate hallowed Themis and Pytho and the navel of the earth that judgeth righteously, a song of praise for seven-gated Thebes and the games of Cirrha; in which Thrasydæus has rendered famous[f] his paternal hearth, by casting upon it the third crown *of victory*,[g] conquering in the rich fields of Pylades,[h] the friend of Laconian Orestes.

Whom in truth, when his father was murdered, Arsinoe, his nurse, rescued from the cruel hands of Clytemnestra, out

[a] *or*, neighbour of. [b] *i. e.* companion of.
[c] v. 4: a deified heroine, mother of Ismenius and Tenerus.
[d] *or*, seat of knowledge. Qu. [e] *or*, of local heroines.
[f] v. 13: *or*, has caused to be remembered.
[g] v. 14: *or*, "in which Thrasydæus reminded his family *of former victories* by adding a third," *or*, ἔμνασε μ', has put a subject in my mind.
[h] v. 15: *i. e.* in Crissa, near Delphi.

of the woeful stratagem, when the pitiless woman, with the bright brass sent, along with the spirit of Agamemnon to the shady bank of the Acheron, Dardanian Cassandra, daughter of Priam.[i] Whether was it so, that Iphigenia slaughtered at the Euripus, far from her native country, provoked her to arouse her wrath fierce of device?[j] Or was it that nocturnal embraces led her astray, seduced by a stranger's bed? But this is the most hateful sin for youthful wives to commit, and *one which it is* impossible to conceal, because of the tongues of others; for townsfolk are given to evil speaking. For prosperity has envy to accompany it not less than itself;[k] but one who lives in a low station,[l] murmurs[m] unheeded.

So the hero son of Atreus, having returned at length to far-famed Amyclæ, himself died, and brought to destruction the prophetic maiden, after that he had destroyed the luxurious houses[n] of the Trojans, burnt *along with their city* on account of Helen.[o]

So it was that he, the infant child,[p] came to Strophius, his aged friend, dwelling at the foot of Parnassus; but by the help of tarrying Ares[q] he killed his mother, and laid Ægisthus low with murderous destruction.[r]

Either, in truth, O my friend, I have strayed from my path at the meeting of the roads where the paths interchange, having previously advanced by a straight track, or some wind has cast me out of my course, as it does a skiff on the sea.

But it is thy part, O Muse, since for my pay thou hast agreed to lend thy voice hired for silver, to apply *thy voice*[s] to various themes, either now at all events for his father the Pythian victor, or for Thrasydæus, whose gladness and glory blazes bright.

[i] v. 19: *or*, daughter of Priam offspring of Dardanus.
[j] *or*, which raged with a heavy hand.
[k] v. 29: *i. e.* entails a proportionate amount of envy.
[l] v. 30: *or*, of a low spirit. [m] v. 30: Qu. utters his calumnies.
[n] v. 34: *lit.* houses of luxury.
[o] v. 34: *or*, when he had deprived of their luxury the houses of the Trojans, burnt, *or*, worn out, on account of Helen.
[p] v. 35: *or*, head. [q] v. 36: *or*, with late slaughter.
[r] v. 37: *or*, laid Ægisthus low on the very place *of Agamemnon's* murder. [s] v. 42: *or*, wag *thy tongue on*, &c.

In the first place victorious in the chariots, they in times past obtained the swift Olympic glory of renowned contests[t] with their steeds; and at Pytho too, having descended *as competitors* to the naked stadium, they put to shame the Grecian host by their speed. May I love the honours that the gods bestow, seeking *only* what is attainable,[u] while my strength lasts.[v] For as, of all conditions of life in the state, I find the middle blessed with the longest prosperity,[w] I despise[x] the lot of royalty; and I strive after distinctions which are open to all;[y] but jealous punishments are averted,[z] if any one having gained the highest success *in these*,[a] and living in quiet, has avoided offensive insolence: and dark death will be to him more glorious,[b] bequeathing to his beloved race the honour of a good name, the best of possessions.[c]

Which *praise* spreads abroad the fame of Iolaus son of Iphicles, praised in song, and the might of Castor and thee, O King Polydeuces, sons of gods; at one time, every other day,[d] dwelling in the seat of Therapnæ, and at another time in Olympus.

[t] v. 47: *i. e.* the glory of swiftness at Olympia.
[u] v. 50: *or*, what is moderate.
[v] v. 51: *or*, in the vigour of my age.
[w] v. 42: *or*, flourishing with more lasting happiness.
[x] v. 54: *or*, blame.
[y] v. 55: *or*, for the sake of, *i. e.* to praise, those noble qualities in which all take interest.
[z] v. 56: *i. e.* Nemesis is averted; *or*, reading φθονεροὶ δ' ἀμύνονται ἄτᾳ. εἴ τις κ.τ.λ., for the envious are repelled to their own hurt, *i. e.* they injure only themselves. If any one having gained the highest point of happiness, &c. &c. *or*, reading φθονεροὶ δ' ἀμύνονται, τᾶν δ' εἴ τις κ.τ.λ. even the envious are repelled, if of these victories, &c.
[a] v. 57: *i. e.* in victories in the public games.
[b] v. 58: *lit.* he will at the last obtain a fairer gloomy destiny.
[c] v. 58: *or* bequeathing to his beloved family the most excellent *present* of possessions, κρατίσταν χάριν κτεάνων, *viz.* a gift that is well spoken of, εὐώνυμον χάριν, *i. e.* an honourable name.—*Cook.*
[d] v. 63: *i. e.* on alternate days.

PYTHIAN XII.

Inscribed to Midas of Agrigentum, who twice won the prize for flute-playing in the Pythian games, and once in the Panathenæa : Ol. 71, 3. B.C. 494, or Ol. 72, 3. B.C. 490 : sung at Agrigentum, when the victor entered the city in triumphal procession.

ARGUMENT.

1—12 : Invocation of Acragas (Agrigentum) both as a city and a heroine. 13—27 : Digression on the invention of the flute by Athene. 27—32 : Moral reflections on the uncertainty of human happiness.

I BEG of thee, O lover of splendour, fairest of mortal cities, seat of Persephone, *thou*, who at the banks of Acragas grazed by sheep, inhabitest the hill covered by fair buildings, O Queen, propitiously to receive, with the good-will both of immortals and of men, this crown from glorious Midas, borne off from Pytho; and *to receive* the man himself that conquered Greece[a] in the art which, in times past, Pallas Athene discovered, weaving into measure[b] the deadly wail of the bold Gorgons; which, from the maidens' *heads*, and from the unapproachable heads of the serpents, she heard poured forth in their direful distress, when Perseus slew the third portion of the sisters,[c] bringing destined ill both to the sea-girt Seriphus and to its inhabitants. Truly he blinded the wondrous[d] race of Phorcus, and deadly did he render his marriage gift to Polydectes, and *deadly*, too, his mother's long slavery, and her compulsory union; after that he had violently taken off the head of the fair-cheeked Medusa, *he*, the son of Danae, who, we say, was sprung from self-flowing gold.

But when from these toils she had rescued the beloved hero, the maiden[e] fashioned the many-toned melody of pipes, that, by means of instruments[f] she might imitate the loud-sounding wail which forced its way[g] from the rapid[h] jaws of

[a] v. 6 : *i. e.* the assemblage of Grecian competitors.
[b] v. 8 : *i. e.* imitating in wondrous connection.
[c] v. 11 : *i. e.* Medusa, one of the three sisters.
[d] v. 13 : *or*, divine. [e] v. 19 : *i. e.* Pallas.
[f] v. 21 : *i. e.* by the tone of the modulated instrument.
[g] v. 21 : *or*, which struck her.—*Cook.*
[h] v. 20 : *i. e.* ceaselessly wailing, Qu. clenched.

Euryale. The goddess invented it, but, having invented it for mortal men to possess, she named it the strain of many heads;[i] glorious remembrancer of games to which the people flock, when it passes through the slender brass,[j] and through the reeds which grow near the city of the Charites, *the city* with beautiful places for the dance; in the sacred lot of the nymph Cephisis,[k] faithful witnesses *of the skill* of the choral dancers.

But if there be any happiness among men, it appears not[l] without toil; but the Deity will surely, *should he so please*, accomplish it[m] even to-day.[n] But destiny cannot be avoided; but that time will come, which, throwing a man into unexpected events,[o] will, contrary to his notions, give a part *of what he looks for*, and a part will not give.

[i] v. 23: *or*, the many-headed tune.
[j] v. 25: *i. e.* through the brass mouth-piece.
[k] v. 27 *i. e.* near the lake Copais.
[l] v. 28: *i. e.* it cannot be gained.
[m] v. 29 *i. e.* man's happiness.
[n] v. 30 *or*, and Providence verily may end it, bring it to an end, this day.
[o] v. 31: *or*, bringing a man into unexpected circumstances; Qu. casting him into despair.

NEMEAN ODES.

INTRODUCTION TO THE NEMEAN ODES.

(Extracted from *Smith's Dictionary of Greek and Roman Antiquities.*)

Nemean Games (νέμεα, νεμεῖα, or νεμαῖα), one of the four great national festivals of the Greeks. It was held at Nemea, a place near Cleonæ in Argolis. The various legends respecting its origin are related in the arguments of the Scholiasts to the Nemea of Pindar, with which may be compared Pausanias and Apollodorus. All these legends, however, agree in stating, that the Nemea were originally instituted by the Seven against Thebes, in commemoration of the death of Opheltes, afterwards called Archemorus. When the Seven arrived at Nemea, and were very thirsty, they met Hypsipyle, who was carrying Opheltes, the child of the priest of Zeus and of Eurydice. While she showed to the heroes the way to the nearest well, she left the child behind, lying in a meadow, which during her absence was killed by a dragon. When the Seven on their return saw the accident, they slew the dragon, and instituted funeral games (ἀγὼν ἐπιτάφιος), to be held every third year (τριετηρικός). Other legends attribute the institution of the Nemean Games to Heracles, after he had slain the Nemean lion; but the more genuine tradition was, that he had either revived the ancient games, or at least introduced the alteration by which they were from this time celebrated in honour of Zeus. That Zeus was the god in honour of whom the games were afterwards celebrated, is stated by Pindar. The games were at first of a warlike character,

and only warriors and their sons were allowed to take part in them; subsequently, however, they were thrown open to all the Greeks. The games took place in a grove between Cleonæ and Phlius. The various games, according to the enumeration of Apollodorus, were horse-racing, running in armour in the stadium, wrestling, chariot-racing, and discus, boxing, throwing the spear, and shooting with the bow, to which we may add musical contests. The Scholiasts on Pindar describe the *agon* very imperfectly as ἱππικός and γυμνικός. The prize given to the victors was at first a chaplet of olive-branches, but afterwards a chaplet of green parsley. When this alteration was introduced, is not certain, though it may be inferred from an expression of Pindar, who calls the parsley (σέλινον) the βοτάνα λεόντος, that the new prize was believed to have been introduced by Heracles. The presidency at these games, and the management of them, belonged at different times to Cleonæ, Corinth, and Argos, and from the first of these places they are sometimes called ἀγὼν Κλεώναιος. The judges who awarded the prizes were dressed in black robes, and an instance of their justice, when the Argives presided, is recorded by Pausanias. Respecting the time at which the Nemean Games were held, the Scholiast on Pindar merely states that they were held on the 12th of the month of Panemus, though in another passage he makes a statement which upsets this assertion. Pausanias speaks of Winter Nemea, and manifestly distinguishes them from others which were held in summer. It seems that for a time the celebration of the Nemea was neglected, and that they were revived in Olympiad 53, 2, from which time Eusebius dates the first Nemead. Henceforth it is certain they were for a long time celebrated regularly twice in every Olympiad, viz. at the commencement of every second Olympic year in the winter, and soon after the commencement of every fourth Olympic year in

the summer. About the time of the battle of Marathon it became customary in Argolis to reckon according to Nemeads.

In 208 B.C. Philip of Macedonia was honoured by the Argives with the presidency of the Nemean Games, and Quinctius Flaminius proclaimed at the Nemea the freedom of the Argives. The Emperor Hadrian restored the horse-racing of boys at the Nemea, which had fallen into disuse; but after his time they do not seem to have been much longer celebrated, as they are no longer mentioned by any of the writers of the subsequent period.

NEMEAN I.

Inscribed to Chromius (son of Agesidamus and brother-in-law to Hiëro), victorious in the chariot-race at Nemea: Ol. 76, 4. B.C. 473, shortly after the founding of the city Ætna: sung in the island of Ortygia, in the vestibule of the victor's house, probably in the presence of Pindar.

ARGUMENT.

1—33: Invocation of Ortygia, praise of Sicily, and of Chromius, for his hospitality, &c. 33—72: Digression on the prowess shown by Heracles whilst yet in the cradle, and the prophecy of Tiresias of his future exploits. (Cf. Müller, Hist. of Greek Lit. p. 224.)

HALLOWED resting-place of the Alpheus, Ortygia, scion[a] of renowned Syracuse, couch[b] of Artemis, sister of Delos,[c] from thee the sweet-sounding hymn proceeds to set forth the mighty praise of the storm-footed steeds, for the sake of[d] Ætnæan Zeus; and the car of Chromius and Nemea bid me yoke a melody of praise to their victorious deeds.

And foundations from the gods were laid together with the marvellous worth of that man.[e] And in success is the highest summit of absolute glory; and the Muse loves to remember[f] mighty contests.

Scatter now some bright praise for the island which Zeus, the lord of Olympus, gave to Persephone, and confirmed to her by shaking his locks,[g] that he would support[h] prosperous Sicily, fairest spot of the fruitful earth, by the wealthy excellence of cities.[i] And the son of Cronus granted to her a people fighting on horseback, mindful of brazen-armed war, and often too brought close to[j] the golden[k] leaves of the Olympian olives.

I have touched upon the seasonably-offered abundance of

[a] *i. e.* one of the divisions.
[b] *i. e.* tranquil resting-place.
[c] *i. e.* loved by the goddess equally with Delos.
[d] *or*, to please.
[e] *i. e.* a divine foundation was laid for Chromius's success.
[f] *or*, record.
[g] *i. e.* by his nod.
[h] *or*, render illustrious.
[i] *i. e.* by the noblest and wealthiest cities.
[j] *i. e.* winning.
[k] *i. e.* glorious.

many subjects,[l] hurling no falsehood.[m] And I have taken my stand at the doors of the court of an hospitable man, singing his fair praises, where a meet banquet has been adorned for me, and the palace, too, is not without experience of strangers from a foreign soil; and he has obtained *by his kindness* good men *as friends* against those who slander, *so as* to oppose water against smoke.[n]

But various are the arts[o] of different men, and it behoves every man walking in the straight path to contend by[p] his natural abilities. For strength works with action,[q] but mind in counsel, so that they to whom it belongs by nature[r] can foresee the future.

O son of Agesidamus, in thy way of life[s] *are to be seen* the uses[t] both of these *excellences* and of those.[u] I love not to keep great wealth concealed in my house, but to have the enjoyment of my possessions, and to be well spoken of as thence assisting my friends; *and a man is wise who does so;* for the fears[v] of much-suffering men come impartial.[w]

But I zealously cleave to Heracles,[x] arousing the ancient tale concerning *his* mightiest deeds of valour;[y] how that, as soon as from the womb of his mother, escaping the pang *of her who bore him*, the son of Zeus came forth with his twin brother into wondrous light,[z] how that, *I say*, he went down into[a] the saffron-dyed swaddling-band, not having escaped the notice of Here of the golden throne; but the Queen of the gods, incensed in her spirit, forthwith sent serpents. They indeed, the gates having been opened,[b] went to the

[l] *i. e.* upon the abundant and opportune praises of Sicily; *or*, I have gained an approach to a subject offering many opportunities.

[m] *i. e.* speaking nought beyond the truth.

[n] *i. e.* against envy; *or*, *so as* to throw water on the smoking embers.

[o] *or*, excellences.

[p] *or*, according to.

[q] *i. e.* shows itself in action.

[r] *i. e.* so that they who have the natural faculty of doing so.

[s] *or*, character.

[t] *or*, advantages.

[u] *i. e.* thou employest both excellences, both courage and prudence.

[v] *or*, boding expectations.

[w] *i. e.* for the inconstancy of human fortune, and the fear of a change from prosperity to adversity, reach all alike.

[x] *i. e.* I readily call to mind his valiant deeds.

[y] *or*, wakening the ancient tale *of his valour* on occasion of mightiest deeds of valour *such as Chromius has now performed.*

[z] *i. e.* into the light of day.

[a] *i. e.* was wrapped in.

[b] *i. e.* through the open gates.

wide recess of the inmost chamber, eagerly desiring to entwine around the children their swiftly-moving jaws; but he raised against them erect his head, and first essayed the battle, having seized by the throats the two serpents with the hands from which none could escape, and from them *thus* strangled, lapse of time extinguished the lives from their enormous limbs.[c] But straightway an intolerable shaft of fear struck the female attendants, as many as happened to be giving succour at the couch of Alcmena; for she herself, inasmuch *as they fled in fear*, having leaped from her couch upon her feet undressed, yet[d] endeavoured to repel the fury of the monsters. And quickly the leaders of the Cadmeans, *clad* in brazen arms, thronging ran in, and Amphitryon came brandishing a sword naked of its scabbard, *Amphitryon*, smitten by sharp grief. For a woe of his own presses every one alike, but the heart is soon untroubled concerning another's grief.

And he stood affected with grievous and sweet amazement. For he beheld the uncommon courage and might of his son; and the immortals had made the tidings of the messengers to be contradictory. And he summoned the distinguished prophet of highest Zeus, who dwelt near at hand, the true seer Tiresias; and he explained to him and to all his host what fortunes he, *Heracles*, should meet with, how many lawless monsters he should slay on the land, and how many in the ocean; and many a most hateful man walking in crooked insolence did *the prophet* assert that he, *Heracles*, should give to death. For when, too, the gods in the plain of Phlegra should advance in battle against the giants, by the blows of his shafts, he said, that their splendid hair should be defiled with dust; but that he verily in peace for all time should obtain for aye[e] rest, having received the excellent reward of his mighty toils,[f] in blissful mansions having received blooming Hebe as his bride, and celebrating his marriage feast, dwelling near Zeus the son of Cronus, should be content with[g] his august home.

[c] *i.e.* the length of time during which their necks were squeezed caused life to leave their enormous limbs.

[d] *i. e.* though only half-clad.

[e] *σχεῖν ἀεί.—B.*

[f] *or*, reading *ἐν σχερῷ, κ.τ.λ.* with Dissen, &c., but that he verily in peace having obtained for all eternity uninterrupted rest from his mighty toils, the excellent reward *of his labours*.

[g] *or*, rejoice in.

NEMEAN II.

Inscribed to Timodemus, an Athenian, victorious in the Pancratium : date unknown : sung at Athens.

ARGUMENT.

1—5 : As the Homeridæ begin from Zeus, so Timodemus has won his first victory in the grove of Nemean Zeus. 6—25 : He will win also in the Isthmian and Pythian games ; a prediction supported by the numerous triumphs of the natives of Salamis and the Acharnians, with whom the family of Timodemus was connected.

WHENCE the Homeridæ, bards of continuous strains, generally commence the opening of their song from Zeus, *so* also[a] has this man received[b] the first commencement of victory in the sacred games, in the grove famed in song of Nemean Zeus.

It is still due, if destiny,[c] guiding him straight in the path that his father trod,[d] hath given him an ornament to mighty Athens, that the son of Timonous should also cull the fairest prime of the Isthmian games, and should conquer in the Pythian contests. And it is reasonable that Orion should advance not far from the mountain Pleiads.[e]

But Salamis, in sooth, has power to rear a warrior hero. In Troy, indeed, Hector heard of[f] the force of Ajax ; and thee, O Timodemus, the sturdy-souled might of the pancratium will promote to honour. And Acharnæ, famed of ancient days, abounds in heroes ; and as concerns all things in the games,[g] the Timodemidæ are named before all others *as* far superior.

Near lofty Parnassus first, they bore off six victories from the contests ; but,[h] at the hands of Corinthian men *as judges of the games,* in the winding vales of valiant Pelops, they, before this time, were brought near to[i] eight crowns ; and seven *they won* in Nemea ; and at home *in Athens,* more

[a] *i. e.* as the Homeridæ commence their song from Zeus, so too.
[b] *or,* gained. [c] *or,* his time of life.
[d] *i. e.* in the path of victory.
[e] *i. e.* that Orion should follow close behind them ; *q. d.* it is probable that he who has won in one contest, will also win in others to come.
[f] *i. e.* felt. [g] *i. e.* in the games as far as concerns *them.*
[h] *i. e.* and next. [i] *i. e.* they won.

than can be counted in the contest of Zeus.[k] Whom,[l] O citizens, celebrate in your songs for Timodemus' sake at his glorious return, and begin *the song* with sweet-strained voice.

NEMEAN III.

Inscribed to Aristocleides (son of Aristophanes) of Ægina, victorious in the Pancratium. The ode was composed long after the victory which it celebrates, and was sent to Ægina and sung at the commemoration of the victory on the return of the Nemean festival, before the conquest of Ægina by the Athenians: Ol. 80, 3 or 4. B.C. 458 or 457.

ARGUMENT.

1—12: Proemium. Invocation of the Muse. 12—26: The praise of Aristocleides, whom the poet declares to have performed deeds worthy of the ancient Myrmidons, and to have reached the pillars of Hercules. 26—64: Eulogy of the valiant acts of the Æacidæ, through all the three stages of human life. 65—end: The poet returns to Aristocleides, and completes the catalogue of his achievements.

O HONOURED Muse, our mother, I entreat thee, come on the high festival of the Nemean games to the Doric isle Ægina, frequented by many a stranger. Since by the water of the Asopus, youths who build honied songs of triumph await, eagerly expecting thy voice.

One deed thirsts for one reward, and another for another, and victory in the games most loves the song, the meetest attendant of crowns of victory and deeds of excellence. Of which *melody* a bounteous supply afford from my skill. But commence, O *Muse*, daughter *of Zeus*, the excellent hymn to the Lord of the cloudy heaven, and I will join it to their lays and to the lyre. And *Zeus* will hold this thy labour pleasing, the ornament *as it were* of the land,[a] where dwelt of old the Myrmidons, whose anciently-famed assembly *of the games* Aristocleides, by thy ordinance,[b] did not disgrace with the reproach *of cowardice*, by yielding, in the very mighty host of the Pancratium; but of wearisome blows

[k] *i. e.* in the Olympeia at Athens. [l] *i. e.* Zeus.

[a] v. 12: *or*, and the grace of this land, *i. e. the chorus*, shall have a pleasing toil—*B.*; *or*, and the ode will have a pleasing labour, *viz.* the honouring of a land.—*Cook.*

[b] v. 15: *i. e.* thanks to thee.

a wholesome remedy, *viz.* the praise of victory in Nemea certainly with-the-deep-plain, doth he bear off.[c]

But since, fair of person and achieving deeds worthy of his form, the son of Aristophanes has reached the highest praises of manhood, yet no further onwards it is easy *for him* to traverse the impassable sea beyond the pillars of Heracles, which the hero-god placed as illustrious witnesses of *his furthest* voyaging; and he subdued enormous monsters in the deep, and he thoroughly searched out the streams of the swamps until he reached the home-conducting goal of his return,[d] and he defined the earth.[e]

My spirit, to what foreign promontory[f] dost thou turn aside my course? To Æacus and to his race I bid thee bring thy Muse.

And the bloom of justice, *which is* to praise the brave, attends *this* my word; nor are desires for what is alien preferable for a man to have.[g] Seek *for subject matter* at home; and thou hast already a fitting theme for praise, *so as* to sing something sweet.

In ancient excellence[h] Peleus rejoiced,[i] when he had cut his exceeding great spear; *Peleus*, who too alone without an army took Iolcos, and won maritime Thetis not without toil. And widely-potent Telamon, the comrade of Iolaus, overcame Laomedon; and of yore he followed him[k] against the might of the Amazons armed with the brazen bow, nor did fear that tameth men quell the vigour of his soul.

But, by innate excellence one mightily prevails; but he who hath *only* what he has learnt, *he, I say*, a man destitute of real worth, being of one spirit at one time and of another at another time, never descends[l] with a sure foot, but tries at numberless excellences with a mind that completes nothing.

[c] v. 18: *or*, he bears off in low-lying Nemea certainly, the praise of victory, a healthful remedy of painful blows.

[d] v. 25: *i. e.* the goal *or* limit that sent him back on his return homewards.

[e] v. 26: *i. e.* made it known to extend thus far, and no further.

[f] v. 27: ἄκραν, Qu. coast.

[g] v. 30: *i. e.* celebrate not foreign glory before native worth.

[h] v. 32: *i. e.* though advanced in years.

[i] v. 33: *or*, Peleus still rejoices in his ancient fame for noble deeds, *i. e.* is still praised in ancient tales of valiant deeds, *or*, among ancient worthies.

[k] v. 39: *i. e.* Iolaus.

[l] v. 42: *or*, comes not to the mark.

The yellow-haired Achilles dwelling at first[m] in the home of Philyra, being a child used to play at mighty deeds, often brandishing with his hands his javelin with short head, and like the winds *in swiftness* used in combat to work slaughter on the fierce lions, and used to slay wild boars, and bore their breathless bodies[n] to the Centaur the son of Cronus; as soon as he was six years old, and so *he did* through all the after time: him would Artemis and the bold Athena look with marvel on, as he slew the stags without the aid of dogs and ensnaring nets; for he prevailed by swiftness of foot.

But I have *to tell* this tale told by those of former days; *how that* sage Chiron reared Jason within his strong roof, and next Asclepius, whom he taught the soft-handed administering of remedies; and *how that* at another time he gave in marriage *to Peleus* Nereus' daughter with her fair fruits,[o] and reared for her her mightiest offspring, nourishing his whole soul with all that was befitting; in order that, wafted by the sea-blasts of the winds beneath Troy, he might withstand the spear-clashing war-cry of the Lycians and Phrygians and Dardanians, and engaging his hands in battle with the spear-bearing Ethiopians, that he might fix it in his mind,[p] that their master Memnon, the bold cousin of Helenus, might no more return back home.

The far-shining glory of the Æacidæ is attached to this quarter;[q] O Zeus, *thee I address*, for *they* (*the Æacidæ*) *are* thy blood, and to thee belongs the *Nemean* contest, which my hymn has aimed at,[r] chanting with the voices of youths sweet praises in honour of the land.

And a loud acclaim well befits victorious Aristocleides, who has wedded to glorious report this island and the holy Theorion by his glorious endeavours *to obtain victory in the games.*

In trial the perfection of those things is clearly seen, in which a man is superior to others; *and thus is the superiority of Aristocleides seen, as* a child among young children, and *as*

[m] v. 43: *or,* abiding one portion of his life, *i.e.* during his youthful years.

[n] v. 48: *or,* with breathless, *i.e.* panting frame, bore *them.*

[o] v. 56: *or,* the parent of fair fruits; Qu. "blessing the fruits of woman's womb."—*Wordsworth. Athens and Attica.*

[p] v. 62: *i.e.* might especially provide.

[q] v. 64: *or,* is connected with, hangs from, this quarter, *i.e.* from the deeds of Achilles.

[r] v. 65: *i.e.* has endeavoured to set forth.

a man among men, and a third time[s] among the elders; according to the portion of life which we severally hold, *we* the race of mortals. And length of life brings also four excellences,[t] and bids us think wisely of the present.[u] From which he is not distant.[v]

Farewell, my friend! I send in truth to thee this honey mingled with white milk,[w] and the mingled foam[x] hangs round *the brim*, a draught to be sung with the Æolian breath of flutes, late though it be. But amongst the winged ones the eagle is swift; *the eagle* that suddenly seizes, though chasing after it from afar, his blood-stained prey with his talons; but croaking daws haunt the lowly regions. On thee, fair-enthroned Clio favouring, on account of thy victorious courage, from Nemea and from Epidaurus, and from Megara too hath the light of glory shone.

NEMEAN IV.

Inscribed to Timasarchus (son of Timocritus) of Ægina, victorious in the wrestling-match of boys; probably shortly before Ol. 80. B.C. 456; sung in Ægina while the procession was moving through the streets of the city.

ARGUMENT.

Proemium. 1—8: The power of song to refresh and solace after the toils of the contest. 9—32: Praise of the victories of Timasarchus. 32—69: The poet recalls himself from this theme, and after condescending to notice and castigate those who maligned him and his poetic powers, passes on to the praise of the race of the Æacidæ and their worship in many lands. 69—end: Praise of the race of the Theandridæ (the conqueror's family); of Callicles the uncle; and Euphanes a poet, the grandfather of the conqueror; and Melesias, his training-master.

THE mirth of the banquet is the best physician for toils that are decided; but sage lays, daughters of the Muses, soothe

[s] v. 73: *or*, reading τρίτον μέρος, his third portion of superiority.
[t] v. 74: *i. e.* gives us a fourth wisdom too.
[u] v. 75: *i. e.* bids us enjoy the present moment.
[v] v. 76: *i. e.* all which excellences are possessed by Aristocleides.
[w] v. 77: *i. e.* this sweet Bœotian draught to thy banquet.
[x] v. 78: *or*, froth, *of the liquor*.

him[a] when they reach him. Nor doth warm water so much refresh-by-moistening the limbs, as praise linked with the lyre. And words outlive the deeds *they celebrate*, whatever *words*, with the aid of the Charites, the tongue may draw out from the deep heart.

May it be allowed me to dedicate this *strain*[b] to Zeus son of Cronus, and to Nemea and to the wrestling of Timesarchus, as a prelude to my hymn; and may the fair-towered seat of the Æacidæ[c] receive it, *Ægina which is*, by its justice that aideth the stranger, a common light[d] *to all*.

But if thy father Timocritus were still warmed by the enlivening sun, oft harping the changeful strain, he would, inclining his mind to this song, have swelled the hymn of victory which sends *thee* the wreath of garlands both from the Cleonæan contest,[e] and from brilliant honoured Athens, and *won* in seven-gated Thebes; since near the stately tomb of Amphitryon the Cadmæans not unwilling covered him with flowers for Ægina's sake. For coming as a friend to friends, he passed down the hospitable city to the blissful hall of Heracles,[f] with whom of yore the mighty Telamon overthrew Troy and the Meropes and the huge warrior terrific Alcyoneus, yet not before he had destroyed twelve four-yoked cars with a mass of rock, and twice as many heroes, tamers of the steed, that rode therein. That man would appear unskilled in the fortune of war,[g] who does not understand the old proverb; for it is likely that "he who does must also suffer."[h]

But to make a long digression, the law of my song and the hastening hours forbid me; and by a charm am I drawn away to touch upon the day of the new-moon.[i] Nevertheless, *O my heart*, although the deep ocean brine holds *thee* up to the waist, resist the treachery;[j] *and then* we shall seem, far

[a] v. 3: *i. e.* the victorious athlete, or them, *i. e.* the toils.
[b] v. 9: *or*, τό μοι εἴη, κ.τ.λ. wherefore may it be allowed me, &c.
[c] v. 12: *i. e.* Ægina. [d] v. 13: *or*, safety. [e] v. 17: *i. e.* from Nemea.
[f] v. 24: *or*, he entered as a resting-place the hospitable city to approach, Qu. to offer his vows at, the blissful hall of Heracles, *i. e.* the Heracleum or gymnasium of Heracles.
[g] v. 30: *or*, unread in battles.
[h] v. 32: *or*, since it is right that a doer should also be a sufferer.
[i] v. 35: *i. e.* to celebrate the victory now before me.
[j] v. 37: *or*, plot, *i. e.* the calumnies of envious detractors.

superior to our adversaries, to depart[k] in glory; but some other man with envious look revolves a vain thought in secret, coming to nought. But to me whatever excellence ruling destiny has assigned, well I know that coming time shall accomplish it, predestined.[l]

Weave, my sweet lyre, this strain also forthwith, conjoined with Lydian harmony, beloved by Œnone[m] and by Cyprus too, where Teucer the son of Telamon rules far from his native soil; but Ajax sways *as a tutelary god* his paternal native Salamis; and in the Euxine Sea Achilles *rules* a bright island; and Thetis rules in Pthia, and Neoptolemus in far-stretching Epirus, where the projecting promontories that give pasture to the cattle gradually slope, beginning from Dodona, to the Ionian Sea. But Iolcos at the foot of Pelion, did Peleus, having approached it with hostile hand, give reduced to slavery, to the Hæmonians,[n] having experienced the crafty arts of Hippolyta the spouse of Acastus. And by means of the cunningly-wrought sword, *Acastus* the son of Pelias by ambuscade was preparing death for him;[o] but Chiron warded off *the danger* and brought what was destined by Zeus to its accomplishment; and having quelled all-mighty fire and sharpest claws of daring lions, and the edge of direst teeth, he wedded one of the high-throned Nereids, and beheld the orbed throne, seated on which the kings of heaven and of ocean showed forth to him[p] the gifts and the power *that would endure* to his posterity.

Beyond the westward of Gadeira[q] we cannot pass: turn back again to the land of Europa the tackling of the ship; for it would be impossible to me to go through the whole tale of the sons of Æacus.

And for the Theandridæ have I come a ready herald of the games that-strengthen-the-limbs at Olympia, and at the Isthmus, and at Nemea too, by agreement. Where as often as they contend, they return not home without crowns glorious with fruit; where we hear that thy clan, O Timasarchus,

[k] v. 38: *or,* come to land.

[l] v. 44: *i. e.* well I know that the future will declare my merit in poetry, of what sort it is.

[m] v. 46: *i. e.* by Ægina.

[n] v. 56: *i. e.* the Thessalians.

[o] v. 59: *i. e.* Peleus.

[p] v. 68: *i. e.* let him see.

[q] v. 68: Gades.

ministers to[r] the lays of victory. But if in truth thou biddest me also raise for Callicles thy mother's brother a pillar whiter than Parian stone, gold when refined throws out full lustre, and a hymn that tells of valiant deeds makes a man equal in fortune to kings; *therefore* let him *though* dwelling near Acheron, obtain my loud-sounding tongue[s] *at the Isthmian games,* where, in the contest of the deep-roaring Wielder of the trident, he flourished with Corinthian parsley;[t] whom Euphanes, thy aged grandsire, O boy, in timse past sang.

But to different persons there are different contemporaries;[u] but what each has seen, these deeds each one thinks he himself can best tell.

In what manner would one that should praise Melesias twist back the strife,[v] interweaving his words,[w] unconquerable in his song[x] *for his antagonist* to overthrow, gentle-minded towards the good, but a fierce opponent to his adversaries.

NEMEAN V.

Inscribed to Pytheas (son of Lampo) of Ægina, victorious in the Pancratium of the boys, at a date previous to the battle of Salamis, B.C. 480: sung at a banquet in Ægina.

ARGUMENT.

1—9: Proemium. The poet announces the victory of Pytheas. 9—18: The prayers of the Æacidæ at the altar of Zeus; their flight from Ægina. 19—37: The chastity of Peleus and his glorious nuptials. 37—end: The poet returns to the matter in hand, and praises the victor's family, and his training-master Menander.

No sculptor am I so as to carve statues that will stand stationary and rest firm upon their base,[a] but upon every

[r] v. 79: *or,* is pre-eminent in, is foremost in.
[s] v. 86: *i. e.* my tongue loud in his praise.
[t] v. 88: *i. e.* won the parsley crown.
[u] v. 91: *i. e.* each different conqueror has a different poet contemporary with him to sing his exploits.
[v] v. 93: *i. e.* struggle in the contest of panegyric.
[w] v. 96: *i. e.* coining new phrases in his praise.
[x] v. 94: *or,* in his discourse.
[a] v. 1: *or,* according to Dissen, "resting upon the same base."

vessel of burthen and light bark,[b] sweet song, proceed forth from Ægina, and announce abroad that Pytheas, the mighty son of Lampo, has borne off the wreath of the Pancratium at Nemea, *though* not showing on his chin the bloom of summer-hue, tender mother of the vine-down, and has honoured the warrior heroes the Æacidæ, sprung up from Cronus and Zeus and from the golden Nereids, and his mother-country, a land friendly to strangers.

Which, formerly standing by the altar of the Hellenian father, the renowned sons of Endais and the might of kingly Phocus prayed might be blessed with brave men and renowned for ships, and stretched forth together their hands to heaven—*Phocus, I say*, the son of the goddess, whom Psamathea bore on the shore of the ocean.

I fear to tell of a monstrous deed ventured upon not with justice, how in truth they came to leave the glorious island and what fortune[c] drove the valiant heroes from Œnone. I will pause: not every truth, though strictly true, is better for showing its face;[d] and silence is often the wisest thing for a man to understand. But if it be resolved by me to praise *their* wealth, or *their* might of hands, or steel-clad war, let some one mark me out long leaps from this point:[e] I have a light spring of the knees, and *so* do the eagles fly beyond the ocean.

And graciously to them too did the most lovely band of the Muses sing on Pelion, and in the midst of them did Apollo, running over the seven-tongued lyre with the golden quill, lead through all the various moods.[f] And they in the first place, commencing the song from Zeus, hymned the revered Thetis and Peleus, and how delicate Hippolyta, daughter of Cretheus, sought to destroy him by craft, having persuaded his friend the king of the Magnesians her consort by cunning plots, and she concocted a false fabricated tale, namely, how that he attempted nuptial intercourse *with her* in the marriage couch of Acastus: but the contrary was *the truth;* for often and with all her might guilefully-speaking did she

[b] v. 2: *i. e.* on every vessel whether great or small.

[c] v. 16: Qu. *or,* what angry deity.

[d] v. 17: *i. e.* not every truth is profitably disclosed.

[e] v. 20: *i. e.* mark out the subject; Qu. starting from the exploits of the Æacidæ, or from the death of Phocus.

[f] v. 25: *or,* strains.

entreat him. His soul the bold[g] words stung; and forthwith he refused *the embrace of* the bride, fearing the wrath of the host-protecting Sire. But Zeus, the monarch of the immortals, that raiseth the clouds, perceived the deed from heaven, and promised that soon he would obtain one of the Nereids with spindles of gold as an ocean bride *for him*, having persuaded Poseidon their kinsman, who from Ægæ oft resorts to the famed Dorian Isthmus, where joyous bands with the noise of the pipe receive him their god, and contend with the hardy strength of limbs.

But the innate gift that each man has, gives decision about all achievements.[h] And thou in Ægina, O Euthymenes, having fallen into the arms of the goddess Victory, hast obtained hymns of varied strain. Surely even now too thy uncle[i] praises his kindred sprung from the same ancestors,[j] O Pytheas, who has followed closely in his steps. Nemea favours him and the month of his country,[k] which Apollo loved; and those of his own age who came to contest against him did he conquer, both at home[l] and at the hill of Nisus with sweet glades. And I rejoice, because the whole city contends for distinctions.[m]

Know that thou hast obtained, with the aid[n] of Menander, a sweet return of thy toils: and it is right that from Athens should come the master of athletes.[o]

But if thou hast come to sing Themistius, slack no more in zeal: utter thy voice, and stretch forth the sails to the yard-arm of the mast-head, and proclaim him as a boxer, and that he has carried off a double prize in the Pancratium at Epidaurus,[p] and to the vestibule of Æacus brought grassly chaplets of flowers, by the favour of the yellow-haired Charites.

[g] v. 32: Qu. wicked words.

[h] v. 40: *i. e.* the inborn strength or skill that each has decides his success in the games. Perhaps it should rather be rendered, "But the future that is born with each decides on all his actions."

[i] v. 43: *i. e.* Euthymenes.

[j] v. 45: *i. e.* thee, his blood relative.

[k] v. 44: *i. e.* the month Delphinius, in which the Delphinian games were held.

[l] v. 45: *i. e.* at Ægina.

[m] v. 47: *or*, for the praise of victory in the games.

[n] v. 48: *or*, good fortune.

[o] v. 49: *or*, trainer of athletes.

[p] v. 53: *or*, "that he as a boxer, won at Epidaurus a twofold victory."—*Cook.*

NEMEAN VI.

Inscribed to Alcimidas, the son of Theon, of Ægina, victorious in wrestling among the boys, under the training of Melesias, about Ol. 80. B.C. 460: sung in Ægina, probably at a banquet of the family of the Bassidæ.

ARGUMENT.

1—7: Proemium. The likeness and the dissimilarity between the race of gods and men. 8—25: It has been the destiny of the Bassidæ to see gymnastic excellence and success in the games flourish and fall in alternate generations of their race. 25—end: Second part of the ode. The poet sets forth the praises of the Bassidæ and of Ægina, making a passing mention also of the Æacidæ.

ONE is the race of men, another is the race of gods, but from one mother we both draw our breath;[a] but a capacity[b] altogether different separates *the races of men and gods;* since the one is nought, whilst the brazen heaven remaineth ever a firm seat *for the other.* But still in some respect do we resemble the immortals, either in mighty mind or in bodily frame, though we know not to what goal *of life* either by day or night fate has written for us to run.

And now Alcimidas proves the innate talent of his race,[c] so that we can see it like as in fruitful fields; which alternately at one time give to men the plenteous sustenance of the plains, and then at another time resting, collect their strength.

From the fair contests of Nemea came the youth that contended in the games, who desiring to obtain this fortune granted him by Zeus, hath now appeared no luckless hunter in the wrestling, moving his foot in the footsteps of Praxidamas, his kindred grandsire. For he being a conqueror at Olympia, was the first to crown himself with wreaths of olive from the Alpheus in honour of the Æacidæ, and *by winning the crown* five times at the Isthmus and thrice at Nemea, took away the obscurity of Socleides, who was the eldest of

[a] v. 1: Perhaps it would be better to render this, one is the race of men, and one is the race of the gods, and from one mother we both draw our breath. [b] v. 3: *or,* nature.

[c] v. 9: *or,* his kindred *with the gods.*

the sons of Agesimachus.[d] Since the three winners of the prizes, who tried the toil, have reached the summit of glory.

But no other family has the boxing-match displayed, under divine favour, as the steward[e] of more crowns, in any corner of all Hellas. I trust, *though* speaking a bold word, to hit the mark before me, sending forth my shaft as from a bow: come, O muse, direct straight to this *family* a fair gale of poetry of good report. For of their heroes that have passed away bards and stories have preserved for them the glorious deeds, and these are not lacking among the Bassidæ: a race famed in ancient story, freighted with their own praises, are able to afford, through their lordly deeds, matter for much song to those that till the field of the Pierides.[f]

For thus too in divine Pytho, having his hands bound with the thong,[g] did Callias, a descendant of this family, of yore prevail, pleasing the scions[h] of Latona who wields the golden spindle, and near Castalia too at evening tide he shone[i] in the loud chant of the Charites: the unwearied bridge too of ocean,[k] in the third-yearly festival of the surrounding states when the bull is slain, honoured Creontidas in the sacred pine grove of Poseidon; and the lion's fodder[l] has often of old decked him victorious beneath the shady primeval mountains of Phlius.

Wide from all sides are the approaches for those skilled in ancient story to adorn with praise this famous isle; since to them[m] the Æacidæ gave surpassing fortune by displaying mighty deeds of valour. Over both land and across the sea afar does their name spread; even to the Ethiopians, for that Memnon returned not home, did it fly, and a grievous contest Achilles showed them, when having descended from his car he slew the bright son of Eos with the point of his wrathful spear.

And this highway of praise the bards of ancient days discovered, and I too myself follow with all eager zeal:[n] but

[d] v. 23: *i. e.* he won at the games, which his father Socleides had failed to do.

[e] v. 27: *or*, as having a store of.

[f] v. 33: *i. e.* to poets.

[g] v. 36: *i. e.* wearing the cestus.

[h] v. 38: *i. e.* children.

[i] v. 39: *i. e.* he was celebrated.

[k] v. 40: *i. e.* the Isthmus.

[l] v. 44: *i. e.* the Nemean parsley crown.

[m] v. 48: *i. e.* the islanders.

[n] v. 56: *i. e.* as they praised the Æacidæ, so too do I desire to follow their example.

that one of the waves which in succession rolls before the keel of the ship is said most to disturb each sailor's mind.[o]

But on willing back carrying a double burden[p] have I come as a herald *of Alcimidas' fame*, singing this victory the fifth in addition to twenty won from the games which men call sacred, which too the renowned race of Alcimidas has furnished *to be celebrated in song*. Two Olympic crowns indeed by the precinct of Cronium did the random lot deprive thee, O youth, of, thee and Polytimidas. Equal to the dolphin through the brine in swiftness could I tell of Melesias, *Milesias* the trainer of hands and of strength.

NEMEAN VII.

Inscribed to Sogenes, son of Thearion, of Ægina, victorious in the Pentathlon of the boys; Nem. 54. Olymp. 79, 4. B.C. 461: sung in Ægina.

ARGUMENT.

1—20: Proemium. Sogenes' victory in the Quinquertium, due to the mighty strength inplanted in him by Ilithyia: poetry is the mirror of mighty actions, without which they must remain in obscurity. 20—49: The mythical portion of the ode. Ulysses has been honoured even more than he deserved by the poetry of Homer: Ajax and Neoptolemus, though they both met with a grievous death, are now held in everlasting honour and renown. 50—end: The poet returns to the subject before him; praises Thearion, the father of Sogenes, speaks in his own defence and his friends, against the censures of the Æginetans, praises Sogenes, and ends by invoking Heracles to protect the family.

ILITHYIA, assessor of the deep-counselling Fates, child of Here of mighty strength, hear, O thou that bringest children to the light: without thee we reach not to thy sister Hebe[a] with fair limbs, neither beholding the light nor the dark night.[b] But we have not breath all alike for similar achieve-

[o] v. 58: *i. e.* I must attend to the task immediately before me, as the mariner has to attend to, and guard against the wave directly before his vessel.

[p] v. 59: *i. e.* the twofold praise of the Æacidæ and of the present victory of the Bassidæ.

[a] *or* Youth.

[b] v. 3: *i. e.* not during the whole course of our life.

ments, and various destinies restrain each man differently, as he is severally bound by fate.

By thy aid too Sogenes the son of Thearion, distinguished for his prowess, is sung glorious in the contests of the five exercises. For he dwells in the city of the spear-clashing Æacidæ, *the city* that loves to hear the song of victory; and greatly do they desire to cherish a spirit skilled in contests. But if any one succeed in the contest, he affords delicious subject of song to the streams of the Muses; for mighty feats of strength are clouded by great obscurity, if they lack *the aid of* hymns: but for noble deeds we know a mirror in this way only,[c] if, through Mnemosyne with the bright tiara, a man wins the recompense of his toils by the far-famed songs of poetry.

And the wise have learnt when the wind will blow on the third day, and lose not all through desire of gain.[d] The wealthy and the poor alike come to death.

But I believe that the fame of Odysseus is become greater than *in proportion to what* he suffered, through the sweet poet Homer: since in his fictions and his winged art a something majestic dwells and his skill deceives us, leading the mind astray by fabled lore; but the more numerous crowd of men have a blind spirit. For if it were possible that it could see the truth,[e] never would the mighty Ajax enraged about the arms have driven the polished sword through his breast—*Ajax* whom most mighty in battle except Achilles, the guidance of the straight-blowing Zephyrus conveyed in swift ships to the city of Ilus, that he might bring back his spouse for the yellow-haired Menelaus. But the wave of death comes alike on all, and it falls on the inglorious and on the glorious.[f] But there ariseth honour for those *heroes* whose beauteous fame the Deity increases in aid of the memory of the deceased,[g] who have come to the great navel of wide-

[c] v. 14: *i. e.* we know but one sole mirror for noble deeds.

[d] v. 17: *or,* The prudent *sailors* provide against, *or* keep a look-out for, the coming wind that will blow on the third day, nor do they, through desire of gain, suffer loss *by putting out to sea imprudently.*

[e] v. 25: *or,* For if it were possible to see the truth itself.

[f] v. 31: *or,* Qu. on the unexpecting, and on the expectant.

[g] v. 32: *τεθνακότων βοαθόον.* If *βοαθόων* is read, it must be joined with *τεθνακότων*, in the sense of, "valiant men or heroes that have

bosomed earth. But in Pythian plains, after that he had sacked the city of Priam, Neoptolemus lies buried; *the city of Priam* where the Danai toiled. Sailing thence away he missed the isle of Scyros, and wandering from their course he and his companions arrived at Ephyra. Then in Molossia he reigned a brief while, but his family *after him* ever bore this regal honour; and he departed to the god[h] and bore with him rich gifts of the first-fruits of the spoils brought from Troy; and there[i] a man smote him with a knife, as he fell into a quarrel with him about the carcase *of the victims*, and exceeding grieved were the hospitable Delphians; but he only paid the debt of fate; for it was decreed by destiny, that some one of the kingly Æacidæ *entombed* in *that* most ancient hallowed lawn, should for all time to come abide near the fair-built shrine of the god, and that he should *there* dwell, keeping order over the festal processions in honour of the heroes attended with many a sacrifice, so that honoured justice may preside there. Three words will suffice; no false witness presides over the contests.[j]

I have courage to sing this a proper course of song derived from their own family in honour of the brilliant virtues, O Ægina, of thine and Zeus' children;[k] but *I will not prolong my praises*, for in every work repose from toil is sweet, and even honey and the pleasant flowers of Aphrodite can pall.

In natural powers we all differ according to the manner of life that is allotted to each, one having for his share one species of talent and others another; but it is impossible that one individual should be so fortunate as to bear off every kind of happiness: I can mention none to whom Fate has given this height of happiness to last.

departed from life;" but Hermann doubts the possibility of such an expression. [h] v. 40: *i. e.* Apollo. [i] v. 42: *i. e.* at Delphi.

[j] v. 49: *i. e.* he maintains his charge strictly and infallibly.

[k] v. 52: *or*, there is boldness to me, *i. e.* I am bold, to sing this (*viz. the praises of the Æacidæ*), a chief path, *or* an illustrious species of panegyric *derived* from their own family through *or* for the brilliant virtues, O Ægina, of thine and Zeus' descendants. Dissen on the contrary joins τόδε with θρασύ, and renders "This is my boldness, O Ægina, in honour of the brilliant virtues of thine and Zeus' children, to sing the illustrious praise belonging to the family." I have followed in the text the order suggested by Boeckh.

But O Thearion, to thee she gives a befitting measure of wealth, and takes not away thy intellect of soul after thou hadst had the courage to undertake noble deeds.[l] I am thy guest-friend: removing far dark slander, I will praise thee with a truly glorious praise, bringing as it were streams of water to a man I love: and this reward is suitable to the good. An Achæan man who dwells above[m] the sea of Ionia, were he near at hand, would not blame me;[n] I rely on my tie of friendship *with them;* and amongst my own compatriots I look round with serene eye, never having overstepped moderation, *and* having removed far apart from me all that is violent: and may all future time come joyous to me! And he that shall have clearly learnt, shall declare whether I go beyond the harmony of my strain, pouring forth a slanderous song.

O thou by race a Euxenid, Sogenes, I swear that I have not, going beyond the boundary, flung forth my swift tongue as it were a brass-barbed javelin, which sometimes lets go free[o] from the wrestling-match the neck and strength *of the athlete* unmoistened by sweat, before that his body is exposed to the scorching sun.[p] If toil it were, *yet* the joy succeeds more abundant. Permit me, *in having thus digressed from my subject:* even though somewhat borne beyond my subject I have lifted up my voice, yet I am not niggardly in paying to a conqueror his due praise.[q] To weave chaplets is easy:

[l] v. 60: *or,* and from thee who didst obtain daring to perform noble exploits she takes not utterly away, *or,* she deprives thee not of, vigour of intellect.

[m] v. 65: on *or* by, Qu. beyond.

[n] v. 64: *i. e.* not even would the remote Achæan, *with whom I am connected in hospitality,* blame me, were he near. By "the Achæan" is meant, according to Diss. and B., the Dymæans in Achaia proper, and they consider the meaning to be, "from Dyme in the west to Thebes in the east, that is, throughout all Greece, in which I enjoy a general right of proxeny, none will blame me or accuse me of calumny. Mr. Cookesley thinks the Molossians, the descendants of the Phthiot Achæans, are meant, and Mr. Donaldson the people of Cichyrus.

[o] v. 72: *or,* exempts.

[p] v. 73: *or,* I swear that I have not, missing the mark, flung forth my swift tongue as it were a brass-barbed javelin, which sometimes, *as failing of its aim,* dismisses from the games, *and from all chance of competition in the last exercise of the Pentathlon, viz. in the wrestling,* the neck and strength of the candidate unmoistened by sweat, before that his body is exposed to the burning sun.

[q] v. 76: *or,* I am not backward to pay a conqueror the praise that is

begin the song:[r] the Muse in truth joins together gold and white ivory too and the lily flower[s] from the ocean dew, taking it therefrom.[t]

But remembering[u] Zeus for Nemea's sake,[v] softly rouse, *O my soul*, the noble strain of song. It behoveth on this soil[w] to celebrate the king of the gods with gentle voice; for they say that he begot Æacus by seed received by his mother *the nymph Ægina, Æacus, I say*, the monarch of his own renowned country and thy kindly-disposed guest-friend, O Heracles, and brother.

But if one man in any way receives benefit from another man, we should assert that a neighbour that loveth with faithful mind, is to a neighbour a blessing worth every other; and if this too[x] the Deity would sanction by thy favour, thine, who didst subdue the giants, Sogenes may be able, cherishing a mind obedient to his sire, happily to inhabit the wealthy hallowed street of his ancestors: since like as in the car yokes in which four steeds are driven, he has his house, on either hand that he goeth, between thy shrines.[y]

O blessed one,[z] thee it becometh to persuade both the spouse of Here and the maid with gleaming eyes *to give their aid;* and thou hast power to give aid to mortals oft against insurmountable difficulties. Would that, for them, having joined a life unruffled in youth to a brilliant old age,[a] thou mayest

his due, even if soaring somewhat beyond measure I have raised my voice in his praise. Qu. though I have raised my voice in my own praise, *or*, defence.

[r] v. 77: *or*, wait a while; *i. e.* with a brief delay thou shalt receive a worthier chaplet of song.

[s] v. 78: *i. e.* coral.

[t] v. 79: *i. e.* an immortal and precious chaplet, like a crown composed of the costliest materials, gold, ivory, and coral.

[u] v. 80: *or*, making mention of.

[v] v. 80: *or*, perhaps simply "at Nemea," or "around Nemea."

[w] v. 84: *i. e.* on Ægina.

[x] v. 89: viz. the law of good neighbourhood. So Donaldson, N. Crat. p. 247, renders ἀνέχοι κ.τ.λ. "if a god would condescend to, would put up with, the law of good neighbours." *Or*, if the Deity should possess it (ἂν ἔχοι), *i. e.* should possess such a disposition *as what I have described to exist between good neighbours.*

[y] v. 94: *i. e.* he inhabiteth a house that stands between two temples of thine, O Heracles, one on either hand, like a four-horse car that hath on either side a pole between its two pair of horses.

[z] v. 95: *viz.* Heracles.

[a] v. 99: *or*, perhaps better, "For would that thou, having joined to them a vigorous life both in its youth and in brilliant old age, mayest," &c. &c.

bring it to a close in happiness, and may their children's children ever hold the honour that they now *hold* and hereafter even more. But my heart shall never allow that it has carped at Neoptolemus with unseemly words. To repeat the same thing three or four times over, like one who foolishly repeateth to children "Corinth belongs to Zeus, is but poverty of intellect.

NEMEAN VIII.

Inscribed to Deinis, son of Megas, of Ægina, twice victorious in the Stadium, sung at Ægina in the Æaceum, Olymp. 80, 3, 4. B.C. 458, 457. When the victories that it commemorates were obtained, is uncertain.

ARGUMENT.

1—5: Proemium. Youth the herald of love. 6—16: The loves of Zeus and Ægina, and the birth of Æacus. 17—39: Envy, the force of which Ajax suffered, is deprecated. 40—end: The victories and praises of Deinis, his father Megas, and the family of Chariadæ.

O HONOURED beauty of Youth, herald of the ambrosial loves of Aphrodite, who, sitting on the eyelids of maidens and youths, dost raise aloft one with the mild hands of compulsion and another with different![a] But delightful it is, when, not missing good fortune in every *other* matter[b] one is able to obtain successful love.

And in such way *the loves* the dispensers of the gifts of the Cyprian goddess attended round the couch of Zeus and Ægina; and a son was born, king of Œnone, surpassing in might and wisdom. Him oft did many pray to see; for uncalled the flower of heroes that dwelt around were willing of their own accord to obey his behests; both those who in rugged Athens ruled their people, and the Pelopidæ in Sparta.

A suppliant of Æacus both for the loved city and for the citizens, I touch his holy knees; bearing a Lydian fillet,[c] embellished with loud sounds *of the flute*, Nemean ornament of the two victories in the stadium of Deinis and of his father Megas.

[a] v. 3: *i. e.* handlest with rough treatment.
[b] v. 4: *i. e.* when being successful in every other point.
[c] v. 14: *i. e.* an ode in Lydian measure.



Bliss, surely, that hath been planted for mankind by the favour of Providence, will abide most lastingly:—Providence that loaded Cinyras too with wealth of yore in sea-girt Cyprus. I stand on light feet,[d] and drawing in my breath before I say aught. For much and in many ways has been told *of Cinyras;* but to devise novel inventions[e] and to subject them to the test *of men's judgment* for examination is very perilous; for the praises *you may bestow on others* are a treat for the envious *to feed on*, and *envy* ever attacks the good, but does not molest the mean.

Even the son of Telamon did it[f] torture and make to fall upon his sword. For of a truth one, who though brave of heart is not eloquent, oblivion often falls on in an evil contest;[g] but the greatest reward is held out as a premium to wily falsehood. For *thus* with fraudulent suffrages the Greeks unjustly took the side of Odysseus, and Ajax deprived of the golden arms wrestled with death.[h] Yet indeed very different were the wounds that they,[i] when warring,[j] inflicted with the spear that-defendeth-heroes on the living[k] persons of their foes, as well *when fighting* round the freshly-slain Achilles, as on the deathful days of other toils.

Hateful then we may conclude in former times also was deceitful speech,[l] the companion of wily words, meditating guile, ill-report that maketh mischief, which attacks what is illustrious, but upholds the false glory of the obscure men. May I never have this character,[m] father Zeus, but may I hold to the guileless paths of life, that after my death I may attach no shameful reputation to my children. *Some men there are* who pray for gold, others for land without limit; but may I, *after having so lived*, also lay my limbs in the concealment of the earth beloved[n] by my fellow-citizens, praising

[d] v. 19: *or*, with feet not firmly planted, *i. e.* I stop a while.
[e] v. 20: *or*, matters of narration. [f] v. 23: *i. e.* envy.
[g] v. 25: *or*, of a surety in a dismal contention, oblivion, *i. e.* disregard of his merits, overwhelms many a man ungifted with the powers of eloquence though brave of heart.
[h] v. 27: *i. e.* slew himself. [i] v. 28: *i. e.* Odysseus and Ajax.
[j] v. 29; Bergk's reading is πελεμιζόμενοι "being driven back," which certainly does not seem to make nearly so good a sense as the common one followed in the text. [k] v. 28: *lit.* warm.
[l] v. 32: *or*, beguiling persuasion. [m] v. 35: *or*, temper.
[n] v. 38: *i. e.* die too as beloved in death as I have been in life.

what is praiseworthy, and scattering censure on the sinful. The glory of mighty deeds increases, as when a tree shoots up *fostered* by the fresh dews, raised by the wise and just of men[o] to the liquid sky. Manifold are the uses of friends: the aid they give in difficulties ranks the highest: yet even joy desires to have assurance put before its eyes.[p]

O Megas, to bring back thy spirit from the dead is not possible for me: futile is the end of my empty hopes; but for thy house and the Chariadæ[q] *it is within my power* to erect a great column of the Muses in honour of the twice two glorious feet.[r]

I rejoice in pouring forth a fitting praise upon an exploit performed; and by the magic charm of song one hath often caused toil to be free from pain. Of a truth the laudatory hymn existed long ago, even before the strife arose between Adrastus and the Cadmeans.

[o] v. 41: *i. e.* by upright and impartial poets.

[p] v. 43: *i. e.* the joyous conqueror desires to see before his eyes some solid proof of his success, such as may, like a laudatory ode, convince others.

[q] v. 46: Qu. but for thy house, that of the Chariadæ, &c.

[r] v. 48: *i. e.* the two feet of Megas and the two of Deinis, alike victorious in the foot-race.

NEMEAN IX.

Inscribed to Chromius, son of Agesidamus of Ætna; victorious in the chariot-race at the Pythian games in Sicyon; to whom also the first Nemean Ode is inscribed. The ode was composed some years after the victory which it celebrates, probably in Ol. 77, 1. B.C. 472. It is to be observed that the last three so-called Nemean Odes do not celebrate Nemean victories. "Some of the epinikia," says Müller (Hist. of the Lit. of Ancient Greece, p. 221), "belong to other games. For example, the second Pythian is not a Pythian Ode, but probably belongs to games of Iolaus at Thebes. The ninth Nemean celebrates a victory in the Pythia at Sicyon, not at Delphi. The tenth Nemean celebrates a victory in the Hecatombæa at Argos. The eleventh Nemean is not an epinikion, but was sung at the installation of a prytanis at Tenedos. Probably the Nemean Odes were placed at the end of the collection, after the Isthmian; so that a miscellaneous supplement could be appended to them."

ARGUMENT.

1—7: Proemium. The poet exhorts the Muses to leave Sicyon for Ætna, and to come to the house of Chromius, who is celebrating his victory won in the Sicyonian Pythia; 8—27: which were founded by Adrastus. The greatness and might of Adrastus, and the luckless expedition against Thebes undertaken by that hero. 28—47: The poet returns to the subject before him, offers his prayers for the city of Ætna, praises the glory of Chromius in war, his wealth and greatness. 48—end: The ode concludes in a joyous and festive strain, with a promise of some future encomiastic songs that may be sung at the banquet, after the procession of the victor.

LET us go in joyous procession from Apollo,[a] O ye Muses, from Sicyon, to the newly-founded Ætna, to the joyous house of Chromius, where the wide-opened doors give way to the guests.

Come then, achieve the sweet poetic hymn. For mounting his car victorious in the race he announces a song in honour of the mother[b] and her twin children,[c] the joint watchers over lofty Pytho.

There is a certain saying among men that one should not conceal in the ground in silence a brave deed well accomplished; for a divine strain of poetry is fitting to mighty

[a] v. 1: *i. e.* from the Pythian games in his honour.
[b] v. 3: *i. e.* Latona. [c] v. 3: *i. e.* Apollo and Artemis.

praises.[d] But come, let us arouse the sounding lyre and the pipe to *tell of* the very prime of equestrian contests, which Adrastus ordained for Phœbus on the streams of the Asopus; which I calling to mind, will adorn with renowned honours the hero, who then reigning there, with new festivals and with contests of the strength of men, and with cars adorned-with-carving, did proclaim and ennoble the state.[e] For he fled from Amphiaraus the-bold-in-thought and from dread sedition, far away from the home of his fathers and from Argos; and the sons of Talaus[f] were no longer rulers, having been prevailed over by faction.

But a superior man ends a former quarrel.[g] And they[h] by giving Eriphyle who slew her lord as a wife to the son of Oicleus, like as one gives a faithful pledge of alliance, became the greatest of the yellow-haired Danai. Thereupon indeed did they of yore lead to the seven-gated Thebes a host of men in the path of unpropitious omens; nor did the son of Cronus by whirling round his lightning incite them, maddened as they were, to march from their homes, but *he bade them* abstain from their journey. So then the crowd pressed on to arrive at manifest destruction, with their brazen coats of armour and with the trappings of their steeds: and upon the banks of the Ismenus having averted from themselves sweet return,[i] they fed the pale smoke with their corpses.[j] For seven pyres consumed the seven heroes with youthful limbs: but for Amphiaraus Zeus with his all-powerful bolt clove the deep-bosomed earth, and hid him with his horses, before that smitten on his back by the spear of Periclymenus he had disgraced his warlike soul;[k] for in heaven-sent panics there flee even the children of the gods.

If it were possible, O son of Cronus, I would fain put off by my prayers, as long as possible, the manly[l] contest for

[d] v. 7: *i. e.* befits deeds that merit great praise.

[e] v. 12: *i. e.* did the city honour by having its name proclaimed as the victor's native place. [f] v. 14: *i. e.* Adrastus and his brothers.

[g] v. 15: The man that is gifted with ability, *or,* with prudence, knows how to end a pre-existing quarrel.

[h] v. 17: *i. e.* Adrastus and his brothers.

[i] v. 23: *i. e.* having fallen there.

[j] v. 23: *or,* reading σώματα, they, pale corpses, fed the smoke.

[k] v. 27: *or,* before that he was disgraced in his warlike soul.

[l] v. 28: Qu. fierce.

life and death, with the spears of the Carthaginian host,[m] and I entreat thee, O Father Zeus, long to grant to the children of the Ætneans the fortune of an orderly state, and to raise[n] the city to public festivities. There are in that land, indeed, heroes that love the steed and who have souls superior to wealth.[o]

I have spoken a praise incredible *to the low crowd*; for the sense of honour that brings glory is secretly corrupted by gain. Hadst thou served as shield-bearer to Chromius amongst the foot-soldiers and the cavalry, and in the contests of ships, thou couldst have judged *of his courage* amidst the danger of the sharp fight; since in war that goddess[p] urged his warlike spirit to drive back the pest of Enyalius.[q] But few are able to counsel how with hands and soul to turn the cloud of war that is upon them upon the ranks of the enemies. Verily for Hector it is said that glory bloomed near the streams of the Scamander; and upon the steep-cliffed banks of the Helorus, where men call the place the ford of the fountain of Ares,[r] this light *of victory* looked on the son of Agesidamus in the first years of manhood. And other deeds will I assert to have been achieved by him, on other days, many a one on the dusty land, and others on the neighbouring sea.

For from toils that are performed in youth and justly done, there ariseth to old age a life of calmness.[s] Let *Chromius* know that he has obtained from the deities marvellous bliss. For if he should bear off honourable fame combined with many possessions, it is not possible for mortal man to attain still further with his feet to a higher eminence.

The feast for its part loves quiet; and victory is nurtured with fostering song, ever fresh sprouting; and near the bowl the voice *of the poet* is bold.

Let one mingle it[t] *then for me, the bowl* the sweet announcer of the revel, and distribute in silver goblets the

[m] v. 29: *or*, with the spears sent by the Phœnicians (*or*, Carthaginians).
[n] v. 31: *lit.* join.
[o] v. 33: *i. e.* who spare no expense in the games.
[p] v. 36: *i. e.* Honour.
[q] *i. e.* Ares, *or*, War.
[r] v. 41: *or*, where men call the pass *that* of Ares, *or*, the pass *of the fountain* of Ares.
[s] v. 44: *i. e.* life is tranquil at its close.
[t] v. 50: *i. e.* the bowl.

mighty son of the vine, *the goblets* which in times past his mares having won for Chromius, brought, with the justly-plaited[u] crowns of the son of Latona, from the holy Sicyon. O Father Zeus, I pray that with the aid of the Charites I may celebrate this deed of renown *of his*, and that I may beyond many[v] honour the victory with my praises, hurling *as I do* my javelin nearest to the Muses' mark.

NEMEAN X.

Inscribed to Theæus, son of Ulias, of Argos, twice victorious in the wrestling-match in the Hecatombæa in Argos, where this ode was sung on the anniversary of the festival, some time after the victory. The dates are uncertain, but the composition of the ode has been ingeniously fixed by Dissen as falling between the periods of B.C. 468 and B.C. 458.

ARGUMENT.

1—18: Proemium. The mythical glories of Argos. 19—48: The victories of Theæus at the Argive Hecatombæa, and at the Pythian, Isthmian, and Nemean games: the victories of his ancestors. 49—end: Pamphaes, a forefather of Theæus, was once host of the Dioscuri: they are the tutelar gods of the family: tale of the death of Castor: made sharer in his brother's immortality.

YE Charites, hymn the praises of the city of Danaus and his fifty bright-throned daughters, Argos, Here's dwelling-place, meet for a divinity! With numberless praises is it enkindled[a] by reason of its valiant deeds.

Long to tell are the deeds of Perseus concerning Medusa the Gorgon, and many are the towns which Argos founded in Egypt by the hands of Epaphus: nor did Hypermnestra wander from the path of duty, restraining her sword solitary of purpose in its sheath. Diomed too did the Bright-eyed Maid of the golden hair render in olden times an immortal deity, and near Thebes the earth, cleft asunder by the bolts of Zeus, received the son of Oicleus,[b] a stormy cloud of war. In lovely-haired women too does Argos excel: long ago did Zeus approaching to Alcmena and to Danae prove the truth

[u] v. 52: *i.e.* well-earned.
[v] v. 54: *i.e.* surpassing all others.
[a] v. 2: *or*, made illustrious.
[b] *i.e.* Amphiaraus.

of this assertion, and for Adrastus' sire[c] and for Lynceus he united the fruit of the mind with upright justice.[d] And *Argos* nursed the spear of Amphitryon.[e] He surpassing in bliss came into the kindred[f] of Zeus, after that clad in brazen armour he had slain the Teleboæ, and, likened to Amphitryon in form, the king of the immortals entered his hall bearing the dauntless seed of Heracles; whose spouse in Olympus is Hebe, that walketh with her mother the presiding deity of marriage, fairest of goddesses.

My mouth is too small to tell the whole tale; to wit, how many are the blessings of which the precinct of Argos has the portion,[g] and the satiety[h] of mortals is grievous to incur; but yet hold not thy hand, but awake the well-strung lyre and take thought of the games. For the brazen-clad contest summons the people to behold the sacrifice of the oxen in Here's honour and the decision of the games, where Theæus, son of Ulias, conquering, twice won oblivion of the toils which he patiently endured. He conquered too the Grecian host of yore in Pytho, and at the Isthmus and Nemea, after he had gone *thither* with good luck, he won the crown; and to the Muses he gave *somewhat* to till,[i] thrice at the gates of Ocean[j] having obtained the prize, and thrice on the sacred plains according to the law of Adrastus.[k] O Father Zeus, what he desires in his soul, his mouth is silent on; but in thee is the accomplishment and sum of all our doings; nor, bringing *as he does* a bold spirit *to the strife* does he deprecate[l] the glory *of victory* by reason of a heart that shuns toil. Known is this[m] to Theæus and to all who contend for the prime of the highest prizes:[n] and that highest institution of

[c] v. 12: *i. e.* for Talaus.

[d] v. 12: *i. e.* united prudence and justice in their persons.

[e] v. 13: *or,* Qu. he, *i. e. Zeus,* fostered the courage of Amphitryon.

[f] v. 14: *i. e.* was admitted into the family of.

[g] v. 19: *i. e.* how many glories the sacred soil of Argos claims as its share.

[h] v. 20: *i. e.* the sated ear.

[i] v. 26: *i. e.* he gave them somewhat to do, matter for a song.

[j] v. 27: *i. e.* at the Isthmus.

[k] *i. e.* at Nemea.

[l] v. 30: *i. e.* he does not deprecate.

[m] v. 30: *i. e.* the glory, *or,* the sweetness of victory.

[n] v. 31: *or,* perhaps, known to Theæus and to every one who contends for the highest prizes is this, viz. *that one needs courage to obtain the prize: or,* again taking γνωτὰ as a neut. plur., it may be rendered, A thing known to Theæus and to him whosoever enters into a contest for the

Heracles Pisa has received; yet twice have the tuneful voices of the Athenians, by way of prelude *as it were to future victories*, celebrated him in revel at the holy festival;[o] and in earth burnt in fire the fruit of the olive came to the valiant people of Here in the all-variegated enclosures of jars.[p]

There comes next, O Theseus, to the wide-known race of thy mother's ancestors the honour of success in the games[q] by aid of the Charites and the Tyndaridæ conjoined.[r] I should claim, were I akin to Thrasyclus and Antias, not to veil the light of my eyes at Argos.[s]

For with how many victories has this city of Prætus, nurse of the steed, bloomed, both in the recesses where Corinth stands,[t] and four times at the hands of men of Cleone![u] And from Sicyon they returned home *to Argos* rewarded with silver wine-cups, and from Pellene having clad their backs with the soft woofs.[v] But the countless brass[w] it is impossible to compute; for to count them would be a task of longer leisure *than I have;* and what Cleitor, and Tegea, and the cities of the Achæans placed on high, and the Lycæum near *the sacred precinct* of Zeus set forth for men to win, both in the foot-race and with might of hands.

Since Castor and his brother Polydeuces came as guests to Pamphaes, no marvel that it should be innate in them[x] to be mighty athletes; inasmuch as they, guardian-deities of spacious Sparta, preside, in conjunction with Hermes and with

highest honours in the public games: now 'tis Pisa that hath the supreme ordinance of Heracles, *i. e.* Theseus knows that the Olympic contests are above all others, and therefore has not as yet ventured to engage in them.

[o] v. 34: *i. e.* at the Panathenæa.

[p] v. 35: *i. e.* oil in quaintly-coloured vases was brought by him as a prize from the Panathenaic games to Argos.

[q] v. 37: *or,* the honour *or* glory of successful contests.

[r] v. 38: *or,* the glory of victory in the games waits on the wide-known race of thy ancestors, by the favour at once of the Charites and of the children of Tyndarus. The only difficulty is ἕπεται cum accusativo; but it surely may stand, meaning something less than the construction with the dative, which is, *to follow,* in the sense of "*subservience*" or "*obedience.*"

[s] v. 40: *i. e.* I should not, were I a relative of Thrasyclus and Antias, cast down my eyes for shame at Argos.

[t] *i. e.* in the Isthmian games.

[u] *i. e.* at Nemea.

[v] *i. e.* and from Pellene they returned with their backs clad with the cloaks of soft wool, which they had won as prizes.

[w] v. 45: *i. e.* the brazen arms and tripods that they had won.

[x] v. 50: *i. e.* in his descendants, the family of Theseus.

Heracles, over the blooming lot of the contests, making men of upright life their special care; for faithful of a surety is the race of the gods. With interchange, in turn one day do they enjoy with their Father Zeus, and one do they spend beneath the depths of the earth in the dells of Therapne, filling up an equal doom: since, when Castor perished in war, Polydeuces preferred this mode of existence rather than to be *himself* altogether a god and dwell in heaven. For him[y] did Idas, incensed somehow concerning his herd, wound with the point of his brazen spear. Gazing keenly after them from Taygetus, Lynceus beheld them sitting *in ambush* in the trunk of an oak. For his, of all earthly men, was the most piercing eye. With nimble feet forthwith they[z] arrived and quickly wrought a bold deed; *viz., the death of Castor.* And grievous retribution the sons of Aphareus suffered at the hands of Zeus; for immediately the son of Leda came in hot pursuit, and they over against him took their post hard by their fathers' tomb: thence snatching a decoration of Death, a polished stone,[a] they hurled it at the breast of Polydeuces; but they crushed him not, nor drove him back; but rushing on straightway with spear swift in motion, he drove the brass into the sides of Lynceus. And Zeus hurled upon Idas his smouldering thunderbolt, and they *both* were burnt together reft of mourners; for a contest with the powerful ones[b] is hard for men to deal with.

Speedily to his mighty brother the Son of Tyndareus returned back, and him he found not as yet dead, but with short-drawn gasp ruckling forth his breath.[c] Then shedding warm tears with groans he cried loud and clear:—

"O Father, son of Cronus, what end then shall there be of my sorrows! For me also together with him ordain death, O monarch. Honour is departed from the man that is deprived of his friends; and in distress few are there of mortals faithful enough to go shares in toil." Thus he spoke, and Zeus before him came and uttered this reply:—

"Thou art my son; but him engendered after thee of mor-

[y] *i. e.* Castor. [z] *i. e.* Idas and Lynceus.

[a] v. 67: *i. e.* the head-stone of the grave.

[b] v. 72: *i. e.* with the gods.

[c] v. 74: *or,* with short-drawn gasp trembling in his breath, *i. e.* "gasping with the death-ruckle in his throat."—*Cook.*

tal seed did her hero husband in approach to thy mother beget. But come; of these things in sooth I yet give thee choice: if on the one hand thou art willing to escape death and hateful old age, and to inhabit Olympus in company with Athene and with Ares of the spear black with blood, there is to thee indeed a rightful share of this;[d] but if in thy brother's behalf thou contendest, and art minded to share out *to him* an equal lot of all thou hast, then half thy life thou must breathe beneath the earth, and half in the golden abodes of heaven."

Thus then when he (*Zeus*) spoke, no wavering resolution did Polydeuces adopt in his mind. And *Zeus* unclosed the eye and then let loose the voice of the brazen-belted Castor.[e]

NEMEAN XI.

Inscribed to Aristagoras, son of Arcesilaus, of Tenedos: sung at the Prytaneum in Tenedos, in commemoration of the inaugural sacrifice upon his entrance into the office of Prytanis.

ARGUMENT.

1—10: Proemium. Invocation of Vesta, the tutelar goddess of the Prytaneum, in behalf of Aristagoras, now entering upon his office. 11—37: Praise of the success of Aristagoras in the public games of the surrounding states. The renown of his ancestors. 37—end: The victor is warned against excessive pride and ambitious hopes, that might set him on aspiring to grasp at what is too high for him.

O Hestia, child of Rhea, who art the tutelary deity of the city-halls, sister of highest Zeus and of Here who shares the same throne, benignly receive Aristagoras into thy dwelling-place, and benignly too his companions, near thy brilliant sceptre; who, honouring thee, preserve Tenedos in safety, often with libations paying reverence to thee before all goddesses, and often with the steam of sacrifice. And their lyre sounds loudly and their song, and Themis daughter of Zeus[a] that presides over hospitality is honoured with ever-flowing banquets. Grant that with glory he may go through

[d] v. 85: *i. e.* this is thy inheritance by right, *but not thy brother's.*
[e] v. 94: *i. e.* restored his sight and speech once more.
[a] v. 8: *i. e. or,* the justice of Zeus, &c.

his magisterial office of twelve months' length with unwounded heart.[b] And for a man I pronounce his father Arcesilaus happy,[c] and praise his marvellous stature and his innate constancy of mind. But if any one, possessing wealth, in beauty of form shall surpass others, and prevailing in the games hath displayed his might, let him remember that he dresses limbs that are mortal,[d] and that last of all he will clothe himself with earth. Yet by the laudatory *voices* of his fellow-citizens is it due that he be praised, and that I should celebrate him embellished with sweet-sounding songs.

And sixteen splendid victories gained from the neighbouring states crowned Aristagoras and the fortunate clan *of the Peisandridæ* in the wrestling-match and in the glorious pancratium.

But the too timid[e] hopes of his parents restrained the might of their son from attempting the contests in Pytho and in Olympia. For verily by my oath, in my opinion, at Castalia and at the hill of Cronus abounding with fair trees, had he gone thither, he would have returned more honourably than his adversaries that contested the prize against him; having celebrated with festal pomp the solemnity of Heracles that cometh every fifth year and having bound his locks with bright wreaths. But of mortals one has empty-minded pride cast out from *expected* blessings, while another, distrusting over much his own strength, his spirit wanting boldness, dragging him back by the hand, has made him miss blessings that would have been his own.

It were easy, however, to conjecture the ancient Spartan blood of Peisander,[f] (for he *Peisander* came hither[g] from Amyclæ with Orestes, leading with him over the sea a host of the Æolians armed in brass), and *to conjecture the blood descended* from his maternal ancestor Melanippus mingled *with the blood of Peisander* at the stream of the Ismenus.

The virtues that our forefathers have bequeathed to us bring back in alternation their strength to the generations

[b] v. 10: *i. e.* without vexation and trouble.
[c] v. 11: *or,* and happy I pronounce his hero father Arcesilaus.
[d] v. 15: Qu. that he is robed in mortal limbs.
[e] v. 22: *i. e.* sluggish, *or,* too hesitating.
[f] v. 33: *i. e.* it is easy to recognize in Aristagoras the blood of the Spartan Peisander.
[g] v. 34: *i. e.* to Tenedos.

of men;[h] and in continuous routine neither do the black corn lands give forth their harvest, nor are the trees wont at every revolution of the year to bear the scented flower equal in richness;[i] but in alternation *are they wont to bear*. And in this wise does destiny guide the mortal race.

As to what shall befall us from Zeus, no sure presage attends men, *whereby they may foreknow the decrees of Providence;* but still we indulge bold designs, and *are* eagerly bent on many schemes; for the limbs of man are bound by insatiate hope,[j] but the courses *of human actions and of future events* lie far remote from our forethought.

It behoves us to hunt after the due proportion of gain;[k] but the madness for objects of desire, not to be obtained, is very keen.

[h] v. 38: *i. e.* they show themselves in their descendants, in alternate generations.

[i] v. 41: *i. e.* in equal abundance.

[j] v. 45: *i. e.* hope binds the frame of men with a strong enchantment.

[k] v. 47: *i. e.* to urge the pursuit of gain in moderation.

ISTHMIAN ODES.

INTRODUCTION TO THE ISTHMIAN ODES.

(From *Smith's Dictionary of Antiquities.*)

ISTHMIAN GAMES (Ἴσθμια), one of the four great national festivals of the Greeks. This festival derived its name from the Corinthian isthmus, where it was held. Where the isthmus is narrowest, between the coast of the Saronic gulf and the western foot of the Œnean hills, was the temple of Poseidon, and near it was a theatre and a stadium, of white marble. The entrance to the temple was adorned with an avenue of statues of the victors in the Isthmian games, and with groves of pine-trees. These games were said originally to have been instituted by Sisyphus in honour of Melicertes, who was also called Palæmon.

Their original mode of celebration partook, as Plutarch remarks, more of the character of mysteries, than of a great and national assembly, with its various amusements, and was performed at night. Subsequent to the age of Theseus, the Isthmia were celebrated in honour of Poseidon; and this innovation is ascribed to Theseus himself, who, according to some legends, was a son of Poseidon, and who, in the institution of the new Isthmian solemnities, is said to have imitated Heracles, the founder of the Olympian games.

The celebration of the Isthmia was henceforth conducted by the Corinthians, but Theseus had reserved for his Athenians some honourable distinctions; those

Athenians who attended the Isthmia sailed across the Saronic gulf in a sacred vessel (Θεωρίς), and an honorary place (προεδρία) as large as the sail of their vessel was assigned to them during the celebration of the games. In times of war between the two states, a sacred truce was concluded, and the Athenians were invited to attend at the solemnities. The Eleans did not take part in the games, and various stories were related to account for this singular circumstance. It is a very probable conjecture of Wachsmuth, that the Isthmia, after the changes ascribed to Theseus, were merely a panegyris of the Ionians of Peloponnesus and those of Attica; for it should be observed, that Poseidon was an Ionian deity, whose worship appears originally to have been unknown to the Dorians. During the reign of the Cypselids at Corinth, the celebration of the Isthmian games was suspended for seventy years: but after this time they gradually rose to the rank of a national festival of all the Greeks. In Olympiad 49 they became periodical, and were henceforth celebrated regularly every third year, twice in every Olympiad, that is, in the first and third year of every Olympiad. The Isthmia held in the first year of an Olympiad fell in the Corinthian month Panemus (the Attic Hecatombæon); and those which were held in the third year of an Olympiad, fell either in the month of Munychion or Thargelion. Pliny and Solinus erroneously state that the Isthmia were celebrated every fifth year. With this regularity the solemnities continued to be held by the Greeks down to a very late period. In 228 B.C. the Romans were allowed the privilege of taking part in the Isthmia; and it was in this solemnity, that, in 196 B.C., Flaminius proclaimed before an innumerable assembly the independence of Greece. After the fall of Corinth in 146 B.C., the Sicyonians were honoured with the privilege of conducting the Isthmian games; but when the town of Corinth

was rebuilt by Julius Cæsar, the right of conducting the solemnities was restored to the Corinthians, and it seems that they henceforth continued to be celebrated, till Christianity became the state religion of the Roman empire. The season of the Isthmian solemnities was like that of all the great national festivals, distinguished by general rejoicings and feasting.

The contests and games of the Isthmia were the same as those at Olympia, and embraced all the varieties of athletic performances, such as wrestling, the pancratium, together with horse and chariot-racing. Musical and poetical performances were likewise carried on, and in the latter women were also allowed to take part, as we must infer from Plutarch; who, on the authority of Polemo, states, that in the treasury in Sicyon there was a golden book which had been presented to it by Aristomache, the poetess, after she had gained the victory at the Isthmia. At a late period of the Roman empire, the character of the games at the Isthmia appears greatly altered; for, in the letter of the Emperor Julian, it is stated that the Corinthians purchased bears and panthers for the purpose of exhibiting their fights at the Isthmia; and it is not improbable that the custom of introducing fights of animals on this occasion commenced soon after the time of Cæsar. The prize of a victor in the Isthmian games consisted at first of a garland of pine-leaves, and afterwards of a wreath of ivy; but in the end the ivy was again superseded by a pine-garland. Simple as such a reward was, a victor in the games gained the greatest distinction and honour among his countrymen; and a victory not only rendered the individual who obtained it a subject of admiration, but shed lustre over his family, and the whole town or community to which he belonged. Hence, Solon established by a law, that every Athenian who gained the victory at the Isthmian games, should receive from the public treasury

a reward of one hundred drachmæ. His victory was generally celebrated in lofty odes, called Epinikia, or triumphal odes, of which we still possess some beautiful specimens among the poems of Pindar.

ISTHMIAN I.

Inscribed to Herodotus, son of Asopodorus, of Thebes, victorious in the chariot-race at the Isthmian games, perhaps in Ol. 80, 3. B.C. 454. Written and sung at Thebes, probably some short time, according to Dissen's conjecture, before the battles of Tanagra and Œnophyta, B.C. 457 and 456.

ARGUMENT.

1—13: Proemium. The poet affirms that he has laid aside a Pæan which he was about to compose for the people of Ceos, that he might first finish this hymn in honour of the renown won by his native country. 14—32: The Castoreum, or Equestrian strain, in honour of Herodotus' victory in the four-horse car. 32—40: The vicissitudes of fortune, exile and subsequent restoration to his country, experienced by Asopodorus, the father of the conqueror. 41—end: The praises and victories of Herodotus.

THEBE, with shield of gold, my mother, I will hold thy concern superior even to want of leisure.[a] Let not rocky Delos, in which I am absorbed, be angry with me! What is dearer to the virtuous than cherished parents? Yield, O isle of Apollo; of both hymns[b] will I, with the favour of the gods, combine the completion, celebrating in chorus both Phœbus with unshorn hair, in wave-washed Ceos along with the men of the ocean, and the sea-fenced ridge of the Isthmus: since it has granted to the host of Cadmus six crowns from the games, the glory of noble victory to my native country. *That country* in which too Alcmena brought forth her dauntless son, before whom of yore the bold hounds of Geryon shook with dread.

But I composing for Herodotus a reward partly for his four-horse car, and as guiding too the reins with no other hands than his own, am desirous to enrol him either in a Castoreum, or in a hymn *such as is sung in honour* of Iolaus. For of all the heroic race they were born the best to guide the car at Lacedæmon and at Thebes, and in the games they

[a] v. 2: *i. e.* occupied as I am, that which concerns thee shall take precedence; *or,* I will esteem thy work as more important than *my present* occupation, *i. e.* I will prefer the composition of this ode in thy honour, to my present employment of preparing a Pæan for the inhabitants of Ceos. [b] v. 6: *lit.* of both honours.

tried numerous contests, and with tripods did they adorn their home, and with caldrons and with bowls of gold, enjoying crowns of victory: and brilliantly does their excellence shine forth both in the unarmed stadia, and in the armed race-course clattering with the shield; and in what fashion, hurling *them* with their hands, did they throw with their spears, and how did they throw whenever *they hurled* with the stony quoits! For the five-fold contest was not *yet;* but for each game a *separate* prize was appointed, with the numerous wreaths of which having ofttimes bound their locks, they were seen near the streams of Dirce and the Eurotas; *they,* the son of Iphicles being of the same people with the race of the Sown-men, and the son of Tyndarus dwelling amongst the Achæans in the lofty-placed seat of Therapne.

Farewell! and I, for Poseidon, and for the divine Isthmus, and for the shores of Onchestus cherishing a song, will amidst the honours of this man sing of the renowned fortune of his father Asopodorus and the paternal soil of Orchomenus, which in chill mishap received him from the immeasurable sea, hard pressed with shipwreck; but now again the good fortune of his race has brought him into his former honour and glory. But he that has endured adversity, gains in his mind discretion too. But if virtue is applied with all its zeal, to those who have attained to its honour both by liberality and industry, it is right to bring a noble praise with no envious mind.[c]

Since light is the gift for the poet, in return for manifold toils, by singing a strain of praise, to rear a trophy of glory common to all.

For various rewards proposed for their works are pleasing to various men, both to the shepherd, and to the ploughman, and to the fowler, and to him to whom the sea gives support; and each one exerts himself to ward off direful hunger from his stomach. But he who in games, or in

[c] v. 41: *or*, But if the prize of virtue *or* glory lies before one with all one's might, *i. e.* if it is proposed by any man to be pursued with all his might, both with expense and with toil, it is right to bestow on those who have obtained it (viz. *ἀρετάν, the reputation for noble deeds*), magnificent praise with no grudging spirit. This is Hermann's reading, which Bergk adopts. Dissen, Boeckh, and Donaldson, read *εἰ δ' ἀρετᾷ κατάκειται, κ. τ. λ.* But if any one (*τις*) applies himself to the pursuit of honour with all his might, &c.

battle bears off beauteous glory, receives by being praised the highest gain, the choice speech of citizens and of strangers.

But us it behoves, gratefully requiting him *with a song*, loudly to celebrate the earth-shaking son of Cronus, dwelling near at hand, him that prospers the chariots in the horse-race,[d] and to invoke thy sons, O Amphitryon, and the recess of Minyas,[e] and Eleusis the far-famed grove of Demeter, and Eubœa in the crooked courses;[f] and thy sacred precinct in Phylace amongst the Achæans, O Protesilaus, do I add. But to enumerate at length all the honours that Hermes, president of the games, has given to the horses of Herodotus, my song having brief measure denies to me. Often too, of a surety, does that which is passed over in silence bring greater pleasure.

Would that he, borne aloft on the splendid pinions of the sweet-voiced Pierides, may yet fill his hand full with branches[g] from Pytho, and with chosen leaves of the Olympic games from the banks of the Alpheus, getting honour for seven-gated Thebes!

But if any one storeth up within secret wealth, and laughs with insulting taunt at others *who act differently*, he does not consider that he will yield his soul to Hades devoid of glory.

[d] v. 54: *lit.* the benefactor of the chariots, that presideth in, or belongeth to, the horse-race.

[e] v. 56: *i. e.* Orchomenus. [f] v. 57: *i. e.* where the races are held.

[g] v. 66: *i. e.* wreaths.

ISTHMIAN II.

Written to celebrate the Isthmian victory in the chariot-race, and other victories gained by Xenocrates, son of Ænesidamus, and brother to Thero of Agrigentum; sent to Thrasybulus, son of Xenocrates, after his father's death, by Nicasippus. The victory was gained Ol. 76, 1. B.C. 476; but the ode composed not before Ol. 77, 1. B.C. 474.

ARGUMENT.

1—2: Proemium. The Muse has now to work for hire: the poet therefore begs that Thrasybulus, the son of the now deceased conqueror, will excuse the delay that had occurred in fulfilling his promise to send this ode. 12—34: The victories in the chariot-race at the Isthmian, Pythian, and Athenian games won by Xenocrates, and the victory of Thero (the brother of Xenocrates), at the Olympian games. 35—end: The virtues of Xenocrates: the poet ends by begging Thrasybulus not to fail, through fear of envy, to have this ode recited.

The men of ancient time, O Thrasybulus, who ascended into the car of the Muses with-frontlet-of-gold, falling into the company of[a] the famous lyre, lightly uttered melodious hymns in praise of youths, *namely for him* whoever being gifted with beauty possessed the summer-bloom of puberty, the sweetest reminder of fair-enthroned Aphrodite. For the Muse was not at that time as yet a lover of gain nor a hireling, nor were sweet, soft-voiced songs, with silver in their faces,[b] sold by honey-toned Terpsichore.

But now she (*the Muse*) bids us observe *or* attend to the saying of the Argive (*Aristodemus*) that approacheth very near the paths of truth; "Money, money is[c] the man," and this he said when deserted both of wealth and of friends.

Since now thou art wise *I need add no more, and therefore I pass on and* sing the Isthmian victory not unknown to fame, won by the chariot steeds; *the victory* which Poseidon having granted to Xenocrates, sent him *by the hands of his charioteer* a wreath of Dorian parsley to bind around his hair; *Poseidon, I say,* honouring the hero victorious in the chariot-race, the light of the Agrigentines. And at Crisa

[a] v. 2: *or,* approaching. [b] v. 8: *or,* with mercenary looks.
[c] v. 11: *i.e.* makes.

widely-potent Apollo beheld him with favour and granted him glory there also; and being furnished with[d] the illustrious honours of the Erechtheidæ in brilliant Athens, he blamed not the chariot-preserving hand of the hero that drove the steeds, which *hand* Nicomachus applied at the right moment to all the reins. *Nicomachus* whom too the heralds of the seasons,[e] the Elean announcers of the truce of Zeus the son of Cronus, recognized; having experienced *from him*, I ween, some hospitable office, and they saluted him with sweetly-breathing voice as he fell into the lap of golden victory in their own land, which in truth they call the sacred precinct of Olympian Zeus; where the sons of Ænesidamus were united to immortal honours. For your house, O Thrasybulus, is not unacquainted with charming triumphal revels, nor with songs of honied praise.

For it is no hill, nor is the path steep,[f] if any one should bring the honours of the Dwellers on Helicon *to the abodes* of honoured men.

Hurling the quoit afar, may I fling it as great a length, as Xenocrates has possessed a disposition sweet beyond other men![g] Dignified indeed he was in his intercourse with his fellow-citizens, and one that cultivated the rearing of the steed according to the rule of universal Greece; and he welcomed[h] all the feasts of the gods; nor did the fair-wind *of bounty*, breathing around his hospitable table, ever make him lower his sail,[i] but he passed in his course to the Phasis in the summer season, and in the winter to the banks of Nile.[j] Let not Thrasybulus therefore, because envious feelings[k] hang round the minds of mortals, let him not, *I say*, conceal[l] the worth of his father, nor these my hymns: since I have not wrought them to stand idle.

[d] v. 19: *i. e.* having won.
[e] v. 23: *i. e.* of the seasons *of the occurrence of the Olympian games.*
[f] v. 33: *i. e.* the path of song is neither steep nor rough.
[g] v. 36: *i. e.* may I cast the discus *of praise and eulogy* as far beyond every other competitor, as the temper of Xenocrates exceeds every other man's in sweetness.
[h] v. 38: *i. e.* freely honoured, *or*, duly celebrated.
[i] v. 40: *i. e.* his hospitable spirit never diminished; *or*, never failed him.
[j] v. 42: *i. e.* his liberality knew no bounds.
[k] v. 43: *or*, the hopes of the envious.
[l] v. 44: or, pass over unhonoured.

This message, Nicasippus, report, when thou shalt have come to my trusty friend.

ISTHMIAN III.

Inscribed to Melissus, son of Telesias, of Thebes, victorious in the chariot-race at Nemea, and afterwards in the pancratium at the Isthmian games; the latter of which victories is the one here celebrated: sung at Thebes, at an evening revel, Dissen thinks, of the family of the Cleonymidæ (Cf. v. 61), probably some years after the battle of Platæa (Cf. v. 34, 35), which was fought in B.C. 479.

ARGUMENT.

1—6: Proemium. Wealth and success is lasting when conjoined with a modest and temperate spirit. 7—18: Melissus has won two victories, one in the pancratium, one in the chariot-race. The poet commemorates the latter, and the relationship of the conqueror to the wealthy house of the Labdacidæ. 19—60: The praises of the Cleonymidæ, the family of the conqueror; their vicissitudes of fortune; the death of four of their house in the recent battle (probably of Platæa), and their subsequent successes in the public games. 61—end: The Isthmian victory of Melissus; his former victories in the games celebrated at the funeral rites of the sons of Heracles.

If any man being successful either in glorious games or in abundance of wealth, sets bounds in his soul to wearisome insolence, he is worthy to be mingled with[a] the praises of the citizens.

O Zeus, from thee mighty excellences attend mortals, and the bliss of the religious flourishes longer, but with froward minds it dwells not equally, blooming throughout all time. But as a requital for glorious deeds we ought to sing the good, and we ought to exalt him with kindly praises,[b] as he celebrates the festal meeting. Melissus also has the fortune of two prizes *so as* to turn his heart to sweet gladness, as he has obtained the crowns in the dells of the Isthmus; and also in the hollow vale of the deep-chested lion he proclaimed Theba,[c] conquering, *as he did,* in the horse-race. And he disgraces not the innate prowess of his lineage.

Ye know, surely, the ancient glory of Cleonymus gained by

[a] v. 3: *i. e.* to obtain.
[b] v. 8: *or,* offerings, *i. e.* with pleasing hymns.
[c] v. 12: *i. e.* as the *deity of his* native place.

the car; and since by the mother's side they were kindred to the Labdacidæ, they abounded with wealth for the toils of the four-horsed chariots. But time, as the days go round, produces at one time one change, and at one time another, yet the sons of the gods assuredly *alone* are invulnerable.

I have, by the grace of the gods, an endless path *open to me* in every direction, O Melissus: for, at the Isthmia, thou hast furnished me with facilities to follow up your virtues with a hymn:[d] *those virtues* with which the Cleonymidæ ever bloom abundantly, as they pass, with the aid of heaven, through the whole period of man's life. But variously at various times does the gale *of human fortune* burst upon and urge on in their career all men. They[e] assuredly are said to have been honoured of yore at Thebes, and to have been the public hosts of the neighbouring states, and free from noisy insolence; and whatever *poetic* testimonies of exceeding glory *related* concerning deceased or living heroes fly to and fro amongst men, *these* they have gained in all perfection; and in the highest acts of manhood displayed by their family they have reached the pillars of Heracles. Desire not to attain to a further glory! For they were both trainers of the steed, and they pleased brazen Ares. But, alas! in one day a fierce snow-storm of war bereaved the happy household hearth of four heroes; but now again, after the wintry darkness of the changing months, like the earth it has blossomed with purple roses, by the counsels of the gods.[f] Since the Shaker of the earth, who inhabits Onchestus and the ocean bridge before the walls of Corinth, by granting to the family *of Melissus* this wondrous hymn, raises from its couch the ancient fame of their noble deeds; for she[g] had fallen asleep; but wakened up again she is resplendent in her whole frame, like Lucifer conspicuous amongst the other

[d] v. 21: *or*, I have, by the grace of the gods, an endless journey, *i. e.* a boundless subject *of praise* on all sides, O Melissus; for at the Isthmian games thou didst show great skill, [Qu. great opportunity, *or*, abundant matter for praise,] so that we should commemorate thy virtues by song.

[e] v. 25: they, *i. e.* the Cleonymidæ.

[f] v. 36: *or*, but now again by the decree of the gods this household has blossomed again, like the earth, after the wintry darkness, as the changing months return:—*or*, it may be rendered, during the flowery months,—when the months adorned with flowers (*i. e.* the spring time) blossom with purple flowers.

[g] v. 40: *i. e.* Fame.

stars. Which *fame* in the fields of Athens too, having proclaimed that their chariot won, and in the Adrastean contests of Sicyon, gave them wreaths of triumphal song similar *to these* from the poets of that time. Nor from the common assemblies did they withhold their curved chariot, and they rejoiced to contend with all the assembled Greeks in the expense for the equipment of their steeds. For to those who make no venture belongs inglorious obscurity. But obscurity of lot belongs even to those who contend, before that they have arrived at the highest boundary;[h] for *fortune* gives *us* both of this and of that;[i] and the artifice of inferior men has caught and supplanted the better man.[j] Ye know no doubt the murderous strength of Ajax, which in the late night having maimed with his own sword, he causes disgrace to the children of the Greeks, as many as went to Troy.[k] But Homer has honoured him among all men, *Homer* who, by extolling all his merit and greatness, has pointed it out for bards of after times to sing according to the canon[l] of divine epic verse. For this[m] travels on, endowed with speech to all eternity. But if a poet shall have celebrated aught well, *then* both over the all-fruitful earth and across the ocean doth there proceed the splendour of the noble actions *that he sings of*, ever inextinguishable.

May we find the Muses propitious *so as* to light up that torch of hymns for Melissus too, a scion of the *stock of* Telesias—a wreath deserved of the Pancratium! For resembling *them* in courage, he attains in the contest to the spirit of loudly-roaring lions; but in craft he is a fox, which lying upon its back withstands the swoop of the eagle. And it is befitting, by trying every stratagem, to render powerless one's foe. For he has not obtained a stature like

[h] v. 49: *i. e.* even those who contend at the games remain unknown to fame before they obtain a victory.

[i] v. 51: *i. e.* gives us a portion both of success and of defeat, *i. e.* a chequered lot of prosperity and adversity.

[j] v. 53: *i. e.* oftentimes overthrows the better man.

[k] v. 54: *i. e.* ye have heard surely of the warlike Ajax, who, by falling on his own sword at the dead of night, reflects censure and shame on all the Greeks who went to Troy.

[l] v. 56: *or,* the mode, measure. Qu. the authority. θεσ. ἐπ. rendered by some, "of his own divine strains;" but I think what I have given in the text to be perhaps nearer the sense of the passage.

[m] v. 58: *i. e.* poetical distinction, *or* praise.

Orion's, but is contemptible to view, though mighty in strength for one to contend with.

But yet *in like fashion* there came of yore from Cadmean Thebes to the dwelling of Antæus, a hero short in stature, but in soul unconquerable; *he came, I say,* to wheat-bearing Libya to wrestle *with a foe*, in order that he might restrain the man that roofed the temple of Poseidon with the sculls of strangers;—*he came, I say,* the son of Alcmena;

Who ascended to Olympus, after that he had explored both every land and the surface of the hoary sea with-lofty-cliffs, and had rendered the sea safe to navigation. And now by the Ægis-bearer doth he dwell, enjoying the fairest bliss, and is honoured by the immortals as a friend, and has Hebe in marriage, being lord of a golden mansion, and son-in-law of Here.

In whose honour, above the Electran gates, we citizens, making ready the banquet and the fresh garlands of the altars, sacrifice victims in honour of the eight deceased brass-clad *warriors*, whom Megara, the daughter of Creon, bore to him as sons; to whom, at the setting of the sun, the flame ascending on high lasts blazing all night long, lashing heaven with the steaming vapour; and on the second day succeeds the prize[n] of the annual games, the work of strength. Where, with his head crowned with the pale myrtle,[o] this man has displayed a double victory, and a third before amongst the youths, having obeyed the exceedingly wise advice of his pilot that directed the helm.[p] And along with Orseas will I celebrate him in the revel, dropping upon him sweet praise.

[n] v. 85: *or,* the winning.
[o] v. 88: Qu. with pale myrtle berries.
[p] v. 89: *i. e.* of his trainer *Orseas,* that instructed him.

ISTHMIAN IV.

Inscribed to Phylacidas, son of Lampo, of Ægina, victorious in the pancratium at the Isthmian games: probably in Ol. 75, 3. B.C. 478, two years after the battle of Salamis (Cf. v. 49): sung at Ægina.

ARGUMENT.

1—11: Proemium. Invocation and power of Theia (also called Chryse), the goddess of wealth. 12—19: Praise of the three victories won by Phylacidas, and of the one won by his brother Pytheas. 19—53: The praises of the achievements in war of Ægina, the mythical deeds of the Æacidæ at Troy, and the lately-won glory of the Æginetan fleet at Salamis. 54—end: The poet returns to the praises of the victories in the games won by the conqueror's family, and especially by Pytheas.

O Theia, mother of the sun, worshipped under many titles, through thee it is that men esteem potent gold far beyond all other things; for ships contending in the ocean and horses in the chariots are through thy favour, O queen, admired in the quick-whirling encounters. And in the contests of the games he too hath gained much-desired glory, whose locks numerous crowns have wreathed, victorious either by might of hands or by swiftness of feet. For the strength of man is proved distinguished through the favour of Providence.

But two things in truth alone cherish the most lovely flower of life conjoined with fair-blooming wealth, *to wit*, if any one, being blessed with success, hear himself well spoken of.[a] Seek not to become Zeus: thou hast everything, if the inheritance of these blessings come to thee: a mortal lot befitteth mortals. Now for thee at the Isthmus, a double victory in all its splendour, O Phylacidas, is laid up in store; and at Nemea *a victory* in the pancratium *is laid up as a treasure* for you both, *for thee, I say*, and for Pytheas *thy brother*.

But without the Æacidæ my heart tastes not the sweets of hymns, but with the Charites I have come, *in this my ode*, to the sons of Lampon, to this well-ordered state: and since it[b] has turned itself to the illustrious path of heaven-prompted deeds, grudge her not, *O my soul*, the befitting praise to mingle with *this* song, in return for *the*

[a] v. 13: *i. e.* if any one gains victory in the games and poetical eulogy besides. [b] v. 22: *i. e.* Ægina.

toils *she has undergone*. For the valiant warriors among her heroes are wont to gain praise, and they are celebrated to endless time both on the lyres and with the many-toned harmonies of the pipe.

The mighty Œneidæ too, held in revered honour through the grace of Zeus in the brilliant sacrifices of the Ætolians, have given a theme to wise men,[c] and in Thebes the steed-driving Iolaus hath honour, and Perseus in Argos, and the warlike might of Castor and of Polydeuces at the streams of the Eurotas. But in Œnone[d] *are honoured* the stout-hearted tempers of Æacus and his sons; who too in battle twice sacked the city of the Trojans, following in the train of Heracles, the first time, and *afterwards* with the Atreidæ.

Proceed, now, I pray thee, from the beginning. Say, who slew Cycnus, who Hector, and *who* the fearless captain of the host of the Ethiopians, Memnon, clad in brass? Who, pray, smote with his spear the valiant Telephus beside the banks of the Caicus? *It was* they whose mouth proclaims the glorious isle of Ægina as their country.[e] And of old has *Ægina* been built on high, as a tower for lofty virtues to climb:[f] full many shafts of praise does my eloquent tongue possess to utter loudly concerning them. And so now in time of war can Salamis, city of Ajax, testify that she hath been preserved by her sailors in the deathful shower of Zeus during the hail-storm slaughter of countless heroes. But for all that, steep[g] boasting in silence:[h] Zeus dispenses various fortune, Zeus, who is lord of all. But even such glories as these[i] love the joyful hymn of victory, bedewed with charming honey.

[c] v. 28: Qu. to poets. [d] v. 34: *i. e.* Ægina.

[e] v. 43: *or, it was* they whose native land my mouth declares to be Ægina's glorious island.

[f] v. 45: Three interpretations have been given of this passage: 1st, by Thiersch, "Ægina has long been a tower for lofty virtues to climb," which is followed by Mr. Cookesley. 2nd, by Boeckh, "The Æginetans have long had a tower—a great monument—erected by their ancient heroes for their descendants to climb by means of their own virtues." 3rd, by Dissen, "For this long time there has stood here a tower built up of virtues difficult to climb." One of the first two of these interpretations is preferred by Mr. Donaldson, whose note I have ventured to borrow. [g] v. 51: *or*, drown.

[h] v. 51: Qu. *i. e.* provoke not hostility or envy by too lengthy an enumeration of Ægina's glories. [i] v. 54: *i. e.* victories in the games.

Let any one contend with all his toil for prizes in the games, after that he has heard of the race of Cleonicus:[j] the long toil of these heroes has not been obscured, nor, as many as have been their expenses, has that either impaired[k] the zeal of their expectations.[l]

I praise Pytheas too, for that with limb-conquering[m] arms, he went a straight course for[n] Phylacidas in the course of blows,[o] an adversary, in skill expert. Receive for him a crown, and *for him* bear the woolly fillet, and send therewith the new winged hymn.

ISTHMIAN V.

Inscribed to the same person (Phylacidas of Ægina) as the last ode, in honour of a victory in the pancratium at the Isthmian games. This ode is prior in time to the foregoing one (but later than Nemea V.), and was composed undoubtedly before the battle of Salamis, and sung at Ægina at a banquet in the house of Lampo, the victor's father.

ARGUMENT.

1—16: Proemium. The poet expresses his hope that he may hereafter be able to compose a third ode, this being the second (and Nemean V. the first), in honour of the sons of Lampo, for a future Olympian victory; and Lampo's prayers for the attainment of this wish, he begs the Fates to hear and grant. 19—56: Mythical portion of the ode. The glory of the Æacidæ, Peleus, Telamon, and Ajax: the tale of Heracles' prayer to Zeus, that Telamon might have a valiant and invulnerable son. 57—end: The poet returns to the subject of the ode, the praises of the victor, of Pytheas his brother, of Euthymenes his uncle, and of Lampo his father, who had so successfully trained his two sons for their contests in the games.

As when at the rich banquet[a] *the second cup is mixed*, so we mingle the second cup of the strains of poesy for the race of

[j] v. 56: *i. e.* let him contend, but it will be in vain, to surpass that family in the number of victories that it has obtained.

[k] v. 58: *or*, disappointed.

[l] v. 57: Dissen and Boeckh read οὐδ' ὁπόσαι δαπάναι ἐλπίδων, ἔκνισ' ὄπιν, putting the comma after ἐλπίδων instead of after δαπάναι. Dissen translates, "Nec quotquot fuerunt sumptus votorum, hoc attrivit eorum studium; s. eo studium eorum imminutum est."

[m] v. 59: *i. e.* powerful.

[n] v. 60: *i. e.* that he preceded.

[o] v. 61: *i. e.* that he taught his brother Phylacidas how to conquer by himself preceding him in the contest and setting him the example.

[a] v. 1: Qu. as when at a banquet, when the revelry is at its height.

Lampon that hath been successful in the contest, having first received from thee, O Zeus, in Nemea, the prime of crowns; now again from the Lord of the Isthmus and from the fifty Nereids, Phylacidas the youngest of his sons being victorious. And may it be allowed us, offering a third *cup* to the Olympian Saviour, to honour Ægina with honied songs as with a drink-offering.

For if any one rejoicing in expense and in labour performs noble deeds that the gods build up,[b] and at the same time Providence brings about for him lovely glory, *that man, I say,* already casts anchor at the extremest bounds of happiness, honoured *as he is* of the gods.

The son of Cleonicus prays, that having obtained[c] such desires, he may receive death and hoary old age; and I invoke the lofty-throned Clotho and her sister Fates to follow the noble demands[d] of a man that is my friend.

And you, O Æacidæ of the golden cars, *you I say* it is my clearest law to besprinkle with praises, as often as I approach this island.[e] But innumerable paths, a hundred feet in width, of noble deeds, have been cut uninterruptedly even beyond the fountains of the Nile, and through the Hyperboreans;[f] nor is there any state so barbarous or so strange in tongue, that hears not of the glory of the hero Peleus, the blessed son-in-law of the gods; nor is there one which hears not of the glory of Ajax, the son of Telamon, and of his father; whom, along with the Tirynthians, as a zealous ally, the son of Alcmena led on board *his* ships to war that-delighteth-in-the-brazen-arms against Troy, the heroes' toil, on account of the offences of Laomedon. And he[g] took Pergamia,[h] and along with him he slew the nation of the Meropes, and the herdsman Alcyoneus, huge as a mountain, after that he had found him at Phlegræ, nor did Heracles spare with his hands his own deep-twanging bowstring.

But *ere all this befel* as he summoned the son of Æacus to

[b] v. 11: *i. e.* actions that are divine. [c] v. 15: *or,* accomplished.

[d] v. 17: *i. e.* to obey, *or,* grant the noble prayers.

[e] v. 21: *i. e.* you it is my bounden duty to bedew with praise, as often as I touch upon the subject of this island.

[f] v. 23: *i. e.* the glories of the Æacidæ stretch far and wide, and are known to the ends of the earth. [g] v. 31: *i. e.* Heracles.

[h] v. 31: *i. e.* Pergamus or Ilion.

when thou placedst on firm base[a] the Dorian colony of the Lacedæmonians, and the Ægidæ thy descendants took Amyclæ, through the Pythian oracles?

But yet the remembrance of ancient glory is wont to sleep in oblivion, and mortals are forgetful of that which does not reach to the highest prime of poetry, yoked to the far-famed streams of verse.

Sing then in honour of Strepsiades too with a sweet-sounding hymn. For he bears away at the Isthmus the victory of the pancratium; and in strength he is wondrous, and goodly in shape to behold, and he displays a valour that does not shame his stature.[b] And he has a blaze of glory from the violet-tressed Muses, and to his maternal uncle of the same name he has given a wreath to share—*his uncle* to whom Ares of the brazen shield brought death, but honour is laid up as a reward for the valiant. For let him surely know, whoever in this cloud *of war* repels in behalf of his beloved country the hailstorm of blood, turning the plague against the host of his foes, *let him know, I say*, that for the race of his citizens he increases their glory to the greatest height, both while he lives, and when he is dead.

And thou, son of Diodotus, emulating the warlike Meleager, and emulating Hector too, and Amphiaraus, hast breathed forth thy blooming age in the crowd of the foremost combatants, where the bravest sustained the strife of war in the extremity of hope. And I endured an inexpressible grief; but now the Earth-encompasser has granted me calm after a storm.

I will sing, having bound my locks with wreaths. And let not the envy of the immortals disquiet the daily pleasure, in pursuit of which I tranquilly approach old age, and the destined period of life.

For we die alike all of us; but our fortune is unequal. But if a man gazes around after what is distant, he is too weak to attain to the seat of the gods with floor of brass; since the winged Pegasus threw his master Bellerophon, who desired to go to the mansions of heaven to the assembly of Zeus; for the bitterest end awaits the pleasure that is contrary to right.

[a] v. 13: *lit.* on an upright ancle.
[b] v. 23: *or*, not inferior to his form.

But to us, O thou that bloomest with the golden hair, O Loxias, grant at Pytho too a blooming crown at thy contests.

ISTHMIAN VII.

Inscribed to Cleander of Ægina, son of Telesarchus, victorious in the pancratium at the Isthmian and Nemean games: written a few months after the battle of Platæa, Ol. 75, 2,—B.C. 479: sung at Ægina. Boeckh thinks that the ode must have been written shortly after the taking of Thebes by the allied Greeks, and therefore that it commemorates a Nemean, and not an Isthmian victory.

ARGUMENT.

1—15: Proemium. The poet, though anxious and fearful of some new disaster after the close, it would seem, of the Persian war, when the Thebans feared the vengeance of the allied Greeks for their late Medizing, yet rouses himself to sing the victories of Cleander. 15—60: The mythical portion of the ode, commencing with the mythical connection of Thebes and Ægina. Pindar passes on to the fame of Æacus as an arbitrator in disputes and quarrels, to the Æacidæ, distinguished for valour and for justice; to the tale of the wedding of Peleus and Thetis, whose hand was sought by Zeus and Poseidon; and to the valiant deeds of Achilles at Troy. 61—end. The poet returns to the immediate subject of his ode, the victories in the games of Nicocles, the late uncle of the conqueror, and the present victory of Cleander.

For Cleander and his youthful prime let some one, O ye youths, going to the splendid vestibule of his father Telesarchus, raise the festal song, the glorious recompense of his toils, the reward both of his Isthmian victory, and because that, in Nemea, he gained the victory in the contest.

For whom I too, though grieved in soul, am bidden to invoke the golden Muse.

But since we have been freed from mighty woes, let us neither fall into a lack of crowns, nor do thou, *my spirit*, cherish thy woes; but having ceased from unprofitable griefs, let us sportively utter abroad some sweet strain even after our calamity: since some deity hath turned aside from us the stone of Tantalus *that was hung* over our head, insufferable toil to Greece. But the passing away of my fear has put an end to my grievous anxiety, and it is better always to look to what is present. For deceitful time hangs

over men, rolling life's stream along; but even these evils[a] are capable of a remedy to mortals, if only they have liberty; and a man should cherish good hope.

And it is the duty of one that hath been reared in seven-gated Thebes to allot to Ægina before all else the choicest gift of the Charites, because that from their sire were born twin daughters, the youngest of the daughters of Asopus, and they pleased Zeus lord of all. Who near Dirce of the fair stream gave one to dwell as mistress of the city that loves the car,[b] and having brought thee, *O Ægina*, to the island Œnopia, he lay with thee; where to his loud thundering sire thou didst bring forth divine Æacus the most wise of all the dwellers upon earth, who used to bring to an end the strifes even of the gods: his godlike sons and his warlike sons' sons excelled by their courage in conducting the din of brazen mournful war, and they were temperate-minded and sage of soul. This did the assemblies of the blessed ones remember, when Zeus and bright Poseidôn strove for the nuptial tie of Thetis, either of them desiring that she should be his fair bride; for love possessed them.

But the immortal understandings of the *other* gods accomplished not for them that wedlock, when they heard the voice of the oracles. *For* Themis, author of wise counsel, said amongst them all, that it was fated that the ocean goddess should bring forth for him[c] a lordly son more mighty than his sire, who should wield in his hand another weapon more powerful than the thunderbolt and the irresistible trident, if she were united to Zeus or to the brothers of Zeus.—"But do you then cease this *strife*, and let her, having obtained a mortal spouse, behold her son slain in war, like to Ares in might, and in strength of feet like lightning. It is my advice to give her as the honour of wedlock granted-by-the-gods to Peleus, son of Æacus, who is by report the most pious of men that the plain of Iolcos contains. And let the tidings go straightway to the immortal cave of Chiron, nor let the daughter of Nereus twice put into our hands the leaves of contention;[d] but in the evening hours when the

[a] v. 16: *i. e.* the evils that arise from the changes and chances of fortune are capable of being remedied, at least by the free.

[b] v. 20: *i. e.* Thebes.

[c] v. 33: *i. e.* for Zeus, *or* Poseidon.

[d] v. 43: *or,* contentious votes.

moon is at the full let her loosen the lovely zone of her virginity to the hero."

Thus spoke the goddess addressing the sons of Cronus, and they with their immortal eyebrows nodded assent, and the fruit of her words did not fall away and perish. For they say that along with them king Peleus had regard for the espousal of Thetis. And soon did the mouths of the wise point out to the ignorant the youthful valour of Achilles; who both stained with blood the vine-clad Mysian plain, sprinkling it with the black blood of Telephus, and bridged a return home for the Atridæ, and redeemed Helen, having cut with his spear the nerves of Troy (which in times past checked him as he marshalled on the plain the work of homicidal battle), both the haughty might of Memnon and Hector and other princes, to whom Achilles, warder of the Æacidæ, disclosing the dwelling of Persephone,[e] showed forth Ægina and his own descent. To him, not even when dead, have songs been lacking, but near his funeral pyre and tomb did the Heliconian maidens stand, and over him pour forth the dirge with many a strain. This then was thought befitting by the immortals, to consign a valiant hero, even when passed away, to the hymns of the goddesses.

And this course now too is proper,[f] and the car of the Muses hast us on loudly to sing the memorial of the boxer Nicocles. Honour him, therefore, who in the Isthmian game has won the Doric parsley, since surely in times past he too overcame the heroes who dwelt around him, driving them before him with a hand that none could escape. Him the offspring of his renowned uncle[g] does not disgrace: let one of his compeers weave a beauteous crown of myrtle for Cleander in honour of his victory in the pancratium; since him did the lists of Alcathous, and the youth assembled in Epidaurus, formerly receive when he came in success and triumph. Him to praise is easy for the good; for he did not in concealment waste[h] a youth unacquainted with noble deeds.

[e] v. 56: *i. e.* slaying them in battle.
[f] v. 61: *or*, is agreeable to reason.
[g] v. 67: *i. e.* Cleander, the son of the uncle of Nicocles.
[h] v. 70: *lit.* "for he buried not his youth in a hole."—*S. & L. Dict.*

ERRATA.

Preface, page ix., *for* "This is imitated," *read* "The beginning of Pyth. I. is imitated," &c.

Page 19 (Olympian V.), line 6, *for* "with the sacrifice of oxen," I would rather now render, after Jelf, "on occasion of the sacrifices of oxen." See Appendix A., where see reference.

Page 53 (Pythian I.), line 13, *for* "thy weapons wound," *read* "thy weapons enchant," or "charm," &c.

Page 54, line 17, *for* "formidable," *read* "favourable."

Page 66, line 17 (Pythian IV.), *for* "storm-footed steeds," *read* "storm-footed chariots."

Page 66, line 23, *for* "made the thunder roar, as upon," &c., *read* "made the thunder roar, when he met with them, as upon," &c.

Page 66, last line in the page, *for* "snatching the sod," &c., *read* "snatching with his right hand the sod," &c.

Page 84 (Pythian VIII.), line 14, *for* "either Theognetus at Olympia, nor in the victory," &c., *read* "either Theognetus at Olympia, nor the victory," &c.

POSTSCRIPT.

The Index which I have compiled to the passages of Pindar referred to in Jelf's Greek Grammar will prove of great use to the reader. It is a matter to me of much regret that the whole of the foregoing translation had, already, not only been written, but also printed, before the second edition of Jelf appeared. Other errata, besides those noticed, have no doubt escaped my eye, for which I beg the reader to accept the excuse of my having had to work in the midst of many other occupations and numerous interruptions. A reference is earnestly recommended on every occasion to the above invaluable work.

APPENDIX A.

Passages in Pindar referred to, and explained in, Jelf's Greek Grammar (2nd edition).

	Pindar.	*Jelf, Vol. II.*
Olymp.	I. princ.	§ 781, *d.*
,,	I. 64	583, 114.
,,	I. 88	895, *5.*
,,	II. 53	444, *b.*
,,	II. 70	637, III. A.
,,	II. 87	388, 1.
,,	III. 3	435, *obs.*
,,	III. 40	418, *d.*
,,	V. 5	639, II. 2.
,,	VII. 15	365, *b.*
,,	VII. 50	570.
,,	VIII. 15	390, *β.*
,,	VIII. 42	440.
,,	VIII. 45	364, *a.*
,,	VIII. 64	363, 3.
,,	X. 19	419, *b,* and 426, *obs.*
,,	XI. princ.	386, 1.
,,	XI. 5	440.
,,	XIII. 37	631, II. 1.
Pyth.	I. 8	624.
,,	I. 10	365, 2.
,,	I. 12	631, II. 2.
,,	II. 49	792, *b.*

Pindar.		*Jelf, Vol. II.*
Pyth.	III. 13	§ 355, β.
„	III. 97	583, 161,
„	III. 107	792, *d.*
„	IV. 40	589, *obs.* 1.
„	IV. 225	555.
„	IV. 243	365, *b.*
„	IV. 255	440.
„	IV. 296, &c.	536, *obs.* 4.
„	VI. 48	775, *obs.* 3.
„	VIII. 91	355, β.
„	X. 45	752, 4.
„	X. 62	637, 1, A.
„	X. 71	386, 1.
Nem.	I. 92	435, *b.*
„	III. 39	583, 144.
„	III. 46	563, 1.
„	IV. 26	566, 3.
„	VI. 5	777, 5.
„	VI. 106	583, 132.
„	VII. 68	424, 8.
„	IX. 34	566, 1.
„	X. 25	895, 5.
„	XI. 17	622, 3.
Pind. passim		569, 1.
The force of *οὖν*		737, 1.

APPENDIX B.

Passages in Pindar, quoted and explained in Donaldson's New Cratylus (1st edition).

Pindar.		*New Cratylus.*
Olymp.	II. 23	*Page* 241.
„	VII. 44	406.
„	VIII. 20	373.
Pyth.	I. 50	370.
„	IV. 187	226.
„	IV. 263	247.
„	VI. 13	363.
„	VIII. 21 foll.	373.
„	X. 61	362.
„	XI. 32	390.
Nem.	IV. 35	564.
„	VII. 89	247.

THE

ODES OF PINDAR,

TRANSLATED INTO ENGLISH VERSE,

WITH

NOTES CRITICAL AND EXPLANATORY.

By ABRAHAM MOORE, Esq

OLYMPIC ODES.

ODE I.

TO HIERO THE SYRACUSIAN,

Victor in the Horse-race.

STROPHE 1.

WATER* the first of elements we hold;
And, as the flaming fire at night
Glows with its own conspicuous light,
Above proud treasure shines transcendant gold:
But if, my soul, 'tis thy desire
For the Great Games to strike thy lyre,
Look not within the range of day
A star† more genial to descry
Than yon warm sun, whose glittering ray
Dims all the spheres that gild the sky;

* It was held by Thales the Milesian, one of the seven wise men of Greece, that water was the parent of the other elements; and it is singular that Pindar should have opened his first Olympic ode with the tenet of a sage, who is said to have died at the age of ninety, while sitting as a spectator of the Olympic games. The same doctrine is supposed by some to have been intimated by Homer in the 14th Iliad, l. 246.

Ocean, the first progenitor of all.

The vivifying powers of the overflowing Nile, which both the philosopher and the poet are said to have visited, may possibly have given birth to this notion, and Ovid who ascribes the generation of all things to the union of heat and moisture, has illustrated the process of creation by the phenomena of the retiring inundations of that river.

† Ovid has imitated this expression in his account of the reproduction of the world after Deucalion's flood, where he says of the sun,

Æthereoque ardens exarsit *sidere* limus.—*Met.* lib. i. 424.

and Milton in the following passages, viz.

ere this *diurnal star*
Leaves cold the night.—*Par. Lost,* b. x. 1070.

So sinks the *day-star* in his ocean bed.—*Lycidas,* 168.

Nor loftier theme to raise thy strain
Than famed Olympia's crowded plain:
From whence, by gifted minstrels richly wove,
Th' illustrious hymn, at glory's call,
Goes forth to Hiero's affluent hall,
To hail his prosperous throne and sing Saturnian Jove.*

ANTISTROPHE I.

Hiero the just, that rules the fertile field,
Where fair Sicilia's pastures feed
Unnumber'd flocks, and for his meed
Culls the sweet flowers that all the virtues yield.
Nor less renown'd his hand essays
To wake the Muse's choicest lays,
Such as the social feast † around
Full oft our tuneful band inspire—
But wherefore sleeps the thrilling sound?
Pluck from the peg ‡ thy Dorian § lyre,

* The Olympic Games were sacred to Jupiter, to whom a temple and many altars and statues were erected at Olympia.—*Pausanias*, lib v. s. 6.

† It seems from the old Scholiast, that it was a custom with the Greeks at their entertainments to carry a harp round the table and present it to the guests. and West tells us, that any one who refused to play upon it was considered as illiterate or ill-bred.

‡ Pindar figuratively takes his lyre from the peg; on which, as Homer tells us, the real lyre was formerly suspended.

Down from the peg he hung the tuneful lyre.—*Odyss.* lib. viii. 67.

§ There were three sorts of musical strains among the Greeks, viz., the Dorian, the Lydian, and the Phrygian; of which the first was animating and grand, the second soft and melting, and the third melancholy or terrific. Milton has described the first as the martial music of the Satanic army, viz.

Anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as raised
To heighth of noblest temper heroes old
Arming to battle.—*Par. L.* b. i. 538.

Pindar professes to use the Lydian in his 14th Olympic ode on the victory of the youth Asopichus, addressed to the Graces, and Dryden's "softly sweet in Lydian measures" will not be forgotten. The Phrygian strain was employed, as Lucretius informs us, in the horrific solemnities of the Mother of the Gods; and Statius introduces it at the funeral of Archemorus.—*Lucr.* lib. ii.; *St. Theb.* vi. 122. These three kinds of music were formerly performed on different pipes; but Pausanias tells us, that

If Pisa's* palms have charms for thee,
If Pherenicus'† victory
Hath roused thee to the rapturous cares of song;
Tell us how swift the ungoaded steed
By Alpheus‡ urged his furious speed,
And bore the distant prize from all the panting throng.

EPODE I.

Proud of his stud, the Syracusan king
Partook the courser's triumph. Through the plain
By Lydian Pelops§ won his praises ring—
Pelops of Neptune loved (whose watery reign
Bounds the wide earth, that trembles at his might),
Pelops, whose form the plastic Fate|| replaced,
And from the caldron bright
Drew forth with ivory shoulder graced.
Life teems with wonders: yet in Reason's spite,
O'er the fond fascinating fiction, warm
From Fancy's pencil hangs a charm
That more than Nature's self her painted dreams delight.

There was in his time, at Thebes, the statue of one Pronomus, who had contrived a method of performing them all upon the same instrument.—*Paus.* ix. c. 12.

* *Pisa*, the same, at least in the language of this poet, with Olympia, a city of Elis, where the Olympic Games were celebrated.—See *Dodw. Trav.* vol. ii. p. 326-7.

† *Pherenicus*, the name of Hiero's horse, signifying in Greek the bearer of the victory, and therefore probably given to him on the occasion.

‡ *Alpheus* or *Alphæus*, a river which rises in Arcadia, and flows by Pisa, through the Elean territory into the Ionian Sea.—See *Dodw. Trav.* vol. ii. 324.

§ *Lydian Pelops*. It is said that Pelops, with his father Tantalus, king of Sipylus in Lydia, being worsted in battle by Ilus, king of Troy, planted a colony in Greece, as proofs of which, Pausanias mentions a harbour there in his time, named after Tantalus, and a distinguishable tomb (*Paus.* lib. v. c. 13). He mentions also, a brazen chest in the temple of Diana Cordacè at Olympia, in which the bones of Pelops were preserved. The 'plain by Pelops won' is the Elean territory, of which, as appears by this ode, he became king, after the death of Œnomaus.

|| This alludes to the well known fable of Tantalus, who, at an entertainment which he gave the gods, served up his son Pelops, whose shoulder Ceres, coming in late from the pursuit of Proserpine, inadvertently devoured, and for which Clotho, one of the Fates, by whom the youth was reconstructed, supplied a substitute of ivory.—*Ovid. Met.* lib. vi. 404.

STROPHE II.

For Taste,* whose softening hand hath power to give
Sweetness and grace to rudest things,
And trifles to distinction brings,
Makes us full oft the enchanting tale receive
In Truth's disguise as Truth. The day
Yet comes, Time's test, that tears away
The veil each flattering falsehood wears.
Beseems us then (for less the blame)
Of those that heed us from the spheres
Becoming marvels to proclaim.
Great son of Tantalus, thy fate
Not as the fablers I relate.
Thee with the Gods thy Sire's Sipylian† guest,
When they in turn beneath his bower
Purest repast partook, the Power
That wields the Trident seized, and ravish'd from the feast.

ANTISTROPHE II.

Desire his breast had conquer'd. Up he drove
His trembling prize of mortal mould
In radiant car with steeds of gold
To th' highest mansion of all-honour'd Jove;
With whom the Boy,‡ from wondering Ide
Rapt long before, like place supplied.
Her Pelops lost, her vanish'd son
Soon roused the frantic mother's care;
No tidings came; the search begun
In mystery ended in despair.

* *Taste.* I have thus translated Χάρις, for which, as it is here used, there is no corresponding word in English. It imports the gracefulness and good taste with which a poet manages his fiction.

† *Sipylian.* Whether there was a city called Sipylus in Lydia, where Tantalus resided, does not seem settled. The mountain of that name is well known, celebrated for the sufferings and metamorphosis of Niobe. Pausanias saw a rock there resembling, at a distance, the figure of a weeping woman, and a seat called the throne of Tantalus.—*Paus.* lib. i. 49; lib. v. 408.

‡ *The boy, &c.* Ganymede, who was taken up into heaven by the eagle, and made cup-bearer to Jupiter before the time of Pelops, though, by the phrase δευτέρῳ χρόνῳ, Pindar seems to give it a later date

Forthwith some envious foe was found
Whispering th' unseemly slander round,
"How all into the bubbling caldron cast
"Thy mangled limbs were seethed, and shred
"In fragments on the table spread,
"While circling Gods looked on and shared th' abhorr'd repast."

EPODE II.

Far be from me and mine the thought profane,
That in foul feast cœlestials could delight!
Blasphemous tale! Detraction finds its bane
E'en in the wrong it works—If mortal wight
Heaven e'er hath honour'd, 'twas this Tantalus,
But soon from ill-digested greatness sprung
Presumption and abuse:
Thence from his towering fortunes flung
(Frightful reverse!) he fell. A ponderous rock
High o'er his head hung threatening (angry Jove
So judged him for his crimes above):
Where day and night he waits, dreading th' expected shock.*

STROPHE III

Thus doom'd is he life's hopeless load to bear,
Torment unceasing! Three † beside,
Delinquents there, like pains abide.
He from th' Immortals their ambrosial fare,
The nectarous flood that crown'd their bowl,
To feast his earth-born comrades, stole;

* According to Homer (*Odyss.* lib. xi. 581), Ovid (*Ars Amand.* lib ii 604), Horace, and other writers, Tantalus was punished with eternal thirst and hunger, standing in a lake, whose water, as he stooped to drink, fled from his lips, and under branches hung with fruit that retired from his grasp. Lucretius, however (lib. iii.), agrees with Pindar

There wretched Tantalus, in fruitless dread,
Eyes the huge rock that hangs above his head,

as does Euripides in his Orestes, l. 6, quoted by Heyne.

† The original is *μετὰ τριῶν τέταρτον πονον*, which is conceived by the old Scholiast to mean, that, in addition to the dread of an overhanging rock, Tantalus also suffered the pains of thirsting, fasting, and standing (as represented in Polygnotus's picture).

Food, that, by their celestial grace,
Eternal youth to him had given.
Vain hope, that guilt by time or place
Can 'scape the searching glance of heaven!
For this the blameless Son once more
Back to man's short-lived race they bore;
There, when fresh youth its blooming flower had blown,
And round his chin th' umbrageous beard
Mature its manlier growth had rear'd,
From Pisa's Prince he sought, his nuptial couch to crown.

ANTISTROPHE III.

The famed Hippodamè; * whose charms to gain,
The fond and furious father's pride,
At night's dark hour alone he hied
To the rough shore of the loud-bellowing main,
And call'd the Trident-sceptred God,
Whose form forthwith beside him stood:
"Oh! if th' endearing gifts," said he,
"The Cyprian sea-born Queen bestows,
"Have still, great Neptune, grace with thee,
"Propitiate now thy suppliant's vows.
"Arrest Œnomaüs' brazen spear,
"To Elis † guide my prompt career,
"And bear me on thy swiftest chariot's wheel
"Victorious to the goal; for he,
"Slayer of suitors ten and three,
"Still from his daughter's hope withholds the bridal seal.

* *Hippodamè* or *Hippodamia* was the daughter of Œnomaüs, king of Pisatis, the territory in which Pisa lay. He is said to have offered his daughter, of whom he was extremely fond, in marriage to any one who should beat him in the chariot-race; and to have slain with his own spear thirteen suitors, who had accepted the challenge, and whose names the Scholiast has preserved.

† *Elis.* This was the capital of the territory of the same name, in which Pisa or Olympia lay. It had been demolished before the time of Strabo. The site of it is now called Palæopolis, which Mr. Dodwell visited, but found nothing but a few blocks of marble and the frustum of a Doric column.

EPODE III.

"Majestic Danger calls but for the brave,
"Trusts not the dastard's arm: then why should man,
"By life's hard lot predestined to the grave,
"Waste in the dark th' unprofitable span,
"And crouch in Age's corner unrenown'd,
"Heav'n's noblest gifts untasted?" Power divine!
"Grant thou th' event be crown'd,
"This peril shall at least be mine."
Thus he, with zeal not unregarded, speeds
His ardent prayer. The God his prayer embraced,
Gave him his car with gold enchaced,
And roused th' unwearied plumes that wing'd* the immortal steeds.

STROPHE IV.

Œnomaüs' power th' exulting youth o'erthrows:
The virgin spouse his arms entwine;
From whose soft intercourse, a line
By all the virtues nursed, six warriors† rose
Now in rich pomp and solemn state
His dust heroic‡ honours wait
Where Alpheus laves the hallow'd glade,
His tomb its ample range displays,
And gifts by many a stranger laid
High on his crowded altar blaze;

* There was a sacred chest in the Temple of Juno, at Olympia, in which Cypselus, king of Corinth, had, when an infant, been concealed by his mother, to protect him from the Bacchidæ, who sought his death, on the front of which were sculptured in ivory and gold, Pelops flying with Hippodamè and Œnomaüs pressing after him, each in a chariot with two horses, but those of Pelops represented with wings.—*Pausan.* lib. v c 17.

† Two of these six warriors were Atreus, father of Agamemnon, and Thyestes. The learned are not agreed on the names of the remaining four.

‡ An area, called the Pelopion, within the Altis, or sacred inclosure, at Olympia, was set apart and dedicated by Hercules to Pelops, who was honoured there as much before all the heroes as Jupiter above all gods. It was near the temple of Jupiter Olympius, surrounded with a pile of stones, and the space within occupied by trees and statues, and other offerings.—*Pausan.* lib. v. c. 13.

But most from proud Olympia's drome,*
On distant realms, on times to come,
Shines Pelops' fame. There Speed demands his crown,
Toil-mastering Strength the muscle strains,
And conquerors pass life's proud remains
On Virtue's tranquil couch, the slumber of renown.

ANTISTROPHE IV.

Such is the Champion's meed . the constant good,
That lives beyond the transient hour,
Of all that Heaven on man can shower,
Most fires his hope, most wakes his gratitude :
But now 'tis mine. the strain to raise,
And swell th' Equestrian Hero's praise,
To crown with loud Æolian song†
A Prince whose peer the spacious earth
Holds not its noblest chiefs among,
Boasts not in wisdom, power and worth,
A host more gifted, to display,
Through all the mazes of the lay.
Hiero, some guardian god thy fame sustains,
And makes thee his peculiar care ;
If long thy deeds his smiles shall share,
A loftier flight I'll soar, and warble sweeter strains.

EPODE IV.

Then high on Cronium's‡ peak my post shall be ;
There, as a poet's glance informs my soul,
First in the burning race thy steeds to see,
Thy bounding chariot whirl thee to the goal.

* *Drome*, the stadium or place where the foot-race and other games were exhibited. It is but the Greek word anglicised, like hippodrome, the horse-course

† *Æolian song*. Our author has before spoken of his Dorian lyre ; and Strabo (lib viii p 513) tells us that the Doric and Æolian were originally the same dialect, as Milton, in allusion to these odes, has coupled them together in Satan's magnificent survey of ancient Greece.

> There shalt thou hear and learn the secret power
> Of harmony, in tones and numbers hit
> By voice or hand, and various-measured verse,
> Æolian charms and Dorian lyric odes —*Par. Reg.* b. iv. 257.

‡ *Cronium*, a hill near Olympia, so named from Cronos, the Greek

Then shall the Muse her strongest javelin fling;
'Bove all the ranks of greatness at the top
Shines the consummate king—
Beyond that height lift not thy hope.
Be thine in that bright station long to bear
Thy upright course; mine, with the conquering band,
To take my honourable stand,
And 'mong the bards of Greece the palm of genius wear.*

name for Saturn, to whom certain priests or persons called Basilæ sacrificed on its summit at the vernal equinox. Mr Dodwell, who visited the remains of Olympia, observed a pointed hill near it, which he supposes to have been Cronium, much higher, but not more extensive at the base, than the *Roman Capitol*, and Pindar's *ὑψηλοῖο πετραν ἀλίβατον Κρονίου* (*Olympic Ode* vi. 109), after a fair allowance for poetical exaggeration, is not at variance with that supposition. The unintelligible masses of ruined wall, which Mr Dodwell noticed near its base, might have been, if not the ruins, yet on the site of the treasuries, or of the Temple of Lucina, mentioned by Pausanias, lib. vi. s. 20.

* *Genius*. The word in the original is *σοφίᾳ*, which, as well as *σοφὸς*, Pindar generally uses to denote natural ability as contrasted with acquirement, and particularly so with reference to poetry. Anacreon uses *σοφίης* in the same manner in the following pleasing passage:—

Again the trembling lyre I'll wake
And, though no crown before me lies,
Genius may toil, I ween, and take
His own sweet flowrets for his prize.—Ode lxiv.

ODE II.

TO THERON OF AGRIGENTUM,

Victor in the Chariot-race

STROPHE I.

Hymns, that rule the living lyre,
  What god,* what hero shall we sing?
What mortal's praise the strain inspire?—
  Jove is Pisa's guardian king:
  Hercules† th' Olympiad plann'd,
  Trophy of his conquering hand
But Theron,‡ whose bright axle won,
With four swift steeds, the chariot crown
  Noblest of hosts, our song shall grace,
The prop of Agrigentum's fame,
  Flower of an old illustrious race,§
Whose upright rule his prospering states proclaim

* Horace has imitated the beginning of this ode (lib i ode 12, making a climax by putting the god last, Pindar, however, necessarily begins with the god, and ends with the mortal, to whose history he proceeds

† *Hercules* Hercules, being defrauded by Augeas, king of Elis, of his reward for clearing the Augean stables, made war upon him took possession of his kingdom, and established the Olympic Games in honour of the victory See the 10th Olympic Ode

‡ Theron was king of Acragas or Agrigentum, now called Girgonti, the second city of Sicily both for population and magnificence of the latter some interesting records still remain in the celebrated ruins of the Temple of Jupiter Olympius, Juno Lucina, and others, which have survived the ravages of time and war See *Brydone's Tour*, and *Wilkins's Magna Græcia*. Virgil has commemorated in two lofty lines its situation, grandeur, and celebrity

  Thence Acragas, for steeds renown'd of yore,
  Rears her vast walls upon the distant shore —*Æn.* lib iii. 704.

§ *Illustrious race.* The ancestors of Theron were part of a colony of Argives, who had settled in Rhodes (a well-known island on the coast of Asia Minor); from thence they had been driven by some political dissensions into Sicily, where they took and occupied the city of Agrigentum, built on the banks of a river of the same name

ANTISTROPHE I.

Press'd with ills, yon sacred pile,
  Yon stream his fathers held, and shone
The eyes* of all Sicilia's isle.
  Inborn virtue was their own:
  Public favour, wealth and power
  Reach'd them in their destin'd hour.
But thou, that rulest th' Olympian dome,
Saturnian† son of Rhea's womb,
God of the noblest games divine,
And Alpheus' stream that wanders near,
  Sooth'd with our song, to all his line
Vouchsafe their Sire's dominion long to bear

EPODE I.

Virtue's‡ achievement, Folly's crime,
  Whate'er of guilt or good the past has known,
Not e'en the Sire § of all things, mighty Time,
  Hath power to change, or make the deed undone.
  But, when the prosperous hour returns,
O'er woes long wept Oblivion softly lays
  Her shadowy veil; and from the heart that mourns,
By goodlier joys subdued, th' inveterate bane decays

* *The eyes, &c.* So Milton "Athens, the eye of Greece."—*Par. Reg* b. iv. 240.

† *Saturnian son, &c.* Pausanias says (lib. v. c. 7) that the first temple dedicated to Saturn was erected at Olympia, a circumstance which may account for our author's frequent mention of Saturn in his Olympic Odes, and for the name of Κρόνιον, Cronion, being given to the adjoining mount

‡ *Virtue's achievement, &c.* Whether this passage allude to the feuds which drove the ancestors of Theron from Rhodes, or to a war or controversy which had before subsisted between Theron and Hiero, King of Syracuse, the patron and friend of Pindar, is not settled by the Scholiasts. The reserve with which he alludes to the subject seems to favour the latter supposition

§ *Not e'en the Sire, &c.* Horace has imitated, not excelled this noble passage.

> Not Jove himself upon the past has power,
> For what has been, has been, and I have had my hour.
> *Dryden*, b. iii ode 29.
>
> But who can past recal, or done undo?
> Not God omnipotent.——————*Milt. Par. L.* b. ix. 926.

STROPHE II.

Thus rewarding Heaven and Fate
  Exalted bliss at length bestow;
As Cadmus' daughters,* throned in state,
  Teach the moral strain to show.
  Great their ills; but heaviest woe
  Mightier good can soon o'erthrow:
For Semelè,† once to vengeance given,
Now waves her flowing locks in Heaven;
  She, by the rattling thunder slain,
To Pallas dear, caress'd by Jove,
  Among the Olympians lives again,
And meets her Ivied‡ Boy's requited love.

ANTISTROPHE II.

Bosom'd in the briny deep,
  'Mong Nereids green, as story tells,
While Time his circling course shall keep,
  Aye immortal Ino§ dwells.
  'Tis not given for man to know
  When pale Death shall strike the blow,
Nor e'en if one serener Day,
The Sun's brief child, shall pass away

* *Cadmus' daughters, &c* Ino and Semelè were the daughters of Cadmus and Harmonia, as Hesiod (whom Pindar, his countryman, generally follows) informs us.—*Theog* 775

† Semelè was, according to the Greeks, the mother of Bacchus by Jupiter, who, in return for her favours, bound himself by an oath to grant her any request which she should make to him, upon which she unfortunately prevailed on him to come to her in all his power as when he visited Juno, and was killed by the thunder that accompanied his caresses.

‡ *Her Ivied Boy's, &c.* This apotheosis of Semelè, as the mother of Bacchus by Jupiter, is from Hesiod. See also Milton (*Par. L.* b. iv. 179).

§ Ino was the wife of Athamas, King of Thebes, who is said to have been driven to madness by Juno, and to have dashed out the brains of his elder son Learchus: Ino, whom he had pursued, mistaking her for a lioness, threw herself, with her younger son Melicertes, to avoid his fury, from a rock near the isthmus of Corinth, into the Saronian gulph; where they were both turned into marine deities, taking the names of Leucothea and Palæmon. See *Ov. Met.* lib. iv. l. 527. *Odyss.* lib. v. 533.

Unclouded as it rose. The waves
Of life with ceaseless changes flow,
And, as the tempest sleeps or raves,
Bring triumph or disaster, weal or woe.

EPODE II.

The Genius, thus, whose power upholds
The prosperous destiny of Theron's race,
And sends them wealth from heaven, a scene unfolds,
In times long past, of vengeance and disgrace—
Vengeance from that ill-omen'd hour
When son and sire in foul encounter met;
And all, that Pythian threat denounced of yore,
In Laius'* murder mix'd, consistent and complete

STROPHE III.

Quick the sharp-eyed Fury flew,
And, as the strife she stirr'd, apace
Kindred their warlike kindred slew,
Social bloodshed thinn'd the race
Polynices† bit the ground,
Sole Thersander lived, renown'd

* Laius, King of Thebes and father of Œdipus, being informed by the Delphic oracle that he should die by the hands of his own son, delivered the infant Œdipus to a servant to be put to death He was saved, however, by the humanity of the latter who only exposed him upon Mount Cithæron where he was found and educated by a shepherd. He afterwards accidentally met his father, whom he did not know, at a place where three roads met and on a sudden quarrel ignorantly slew him The tombs of Laius and his domestic existed there in the days of Pausanias—lib x c 5

† Polynices and Eteocles the sons of Œdipus, each claiming to succeed their father on the throne of Thebes, agreed at last to fill it for a year alternately Eteocles having reigned the first year, and refusing at the end of it to resign his crown, Polynices fled to Argos, and prevailed upon Adrastus, whose daughter, Argeia, he married, to assist him, with five other chiefs in the recovery of his kingdom The Theban territory was invaded by a large army under the command of these seven captains, Eteocles and Polynices met on the field of battle, and perished by each other's hands Thersander, the son of Polynices and Argeia one of the leaders in the second Theban war conducted by the sons of the seven above mentioned, survived his father, and continued the Adrastian race from whence our poet says that Theron was descended Pausanias saw at Delphi a statue of Thersander.—lib. x. c. 10.

In youthful game or martial fray,
Of brave Adrastus' house the stay.
Sprung from that old heroic sire,
Œnesidamus bids us raise
Th' applauding lay, and sweep the lyre
Through all its thrilling chords in Theron's praise

ANTISTROPHE III.

'Midst Olympia's shouting bands
With the proud prize himself was crown'd;
While rival wreaths from Isthmian hands
Waved his brother's* temples round;
Fortune's favourite! o'er his brow
Blended hung the Pythian bough.
With fourfold team in rapid race
Twelve times he scour'd the circling space:
Before Success the Sorrows fly.
And Wealth more bright with Virtue join'd,
Brings golden Opportunity,
The sparkling star, the sun-beam of mankind,

EPODE III.

Brings to the rich man's restless heart
Ambition's splendid cares.† No less he knows
The day fast comes when all men must depart,
And pay for present pride in future woes.
The deeds that frantic mortals do
In this disorder'd nook of Jove's domain,
All meet their meed; and there's a Judge below
Whose hateful doom inflicts th' inevitable pain.

* Xenocrates was the brother of Theron, and obtained the prize in the chariot-race both in the Pythian and Isthmian Games, as Pindar's sixth Pythian and second Isthmian odes, to which the reader is referred, will testify.

† It is not easy to say precisely, what Pindar meant by the words "Βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν," which have puzzled the commentators, and which the translators have differently interpreted; I have therefore endeavoured to give them what appears to me to be his meaning, consistently with the previous and succeeding passages.

STROPHE IV.

O'er the Good* soft suns the while
  Through the mild day, the night serene,
Alike with cloudless lustre smile,
  Tempering all the tranquil scene.
  Theirs is leisure; vex not they
  Stubborn soil or watery way,
To wring from toil want's worthless bread:
No ills they know, no tears they shed,
But with the glorious Gods† below
Ages of peace contented share.
  Meanwhile the Bad with bitterest woe
Eye-startling tasks, and endless tortures wear.

ANTISTROPHE IV.

All, whose stedfast virtue thrice
  Each side the grave‡ unchanged hath stood
Still unseduced, unstain'd with vice,
  They by Jove's mysterious road
Pass to Saturn's realm of rest,§
Happy isle that holds the blest;
Where sea-born breezes gently blow
O'er blooms of gold that round them glow,
Which Nature boon from stream or strand
Or goodly tree profusely pours;
  Whence pluck they many a fragrant band,
And braid their locks with never-fading flowers.

* I cannot refrain from recalling to the classical reader's recollection the well known descriptions in Virgil (*Æn.* vi. 638), and Homer (*Odyss.* vi 43).

† Homer mentions the infernal gods, as associated with Saturn in the shades below.—*Il.* xv. 225.

‡ The learned reader is acquainted with the use which Virgil, in his sixth Æneid, has made of this interesting theory, by which the souls of the dead are supposed after certain periods to animate new bodies and return again into the world.

§ This passage resembles Homer's account of the Elysian plain, to which Menelaüs was destined by the prophecy of Nereus.—*Odyss.* iv. 563.

EPODE IV.

Such Rhadamanthus'* mandate wise:
  He on the judgment-bench, associate meet,
By ancient Saturn† sits, prompt to advise,
  The spouse of Rhea, whose high throne is set
Above all powers in Earth or Heaven.
Peleus‡ and Cadmus there high honours crown;
  The like to great Achilles§ largely given
With prayers from yielding Jove persuasive Thetis|| won.

STROPHE V.

Hector he, the pillar of Troy
  By mightiest arms unmov'd, o'erthrew,
And bright Aurora's Æthiop¶ boy:
  He the godlike Cycnus slew—

* Virgil places Rhadamanthus in the shades below, not however in his Elysium, but, as a judge and monarch, in the kingdom of the damned.—*Æn.* lib. vi. 566.

† So Statius employs Minos and Rhadamanthus in mitigating the sentences of the bloody Saturn.—*Theb.* lib. viii. l. 27. Hesiod, however, has placed the latter with the Titans under Tartarus, I presume, as the place of punishment, to which, according to Æschylus, Jupiter had consigned him and his fellow combatants by the advice of Prometheus. —*Prom.* l. 226.

‡ Peleus married Thetis, and was, by her, the father of Achilles. The gods were said to have been present at their marriage on Mount Pelion, when Apollo struck the lyre and the Muses sung. See *Pyth.* ode iii. ep. 4; *Nem.* ode v. strophe 2, &c. and Catullus's beautiful poem on this subject.

§ *Achilles.* In the beautiful hymn to Harmodius and Aristogiton Achilles is placed in the islands of the blest, but by Homer, in the shades below, where Ulysses addresses him as one having great authority among the spirits of the dead.

Νῦν αὖτε μέγα κρατέεις νεκύεσσιν.—*Odyss.* xi. 484.

|| Homer has recorded the influence of Thetis over Jupiter, when she prevailed on him to pronounce the memorable oath in favour of Achilles. —*Il.* lib. i. 528. It is fabled that he was violently enamoured of her, and was only prevented from marrying her by the prophecy of Themis, who informed him that the result of that union would be the birth of a son more potent than himself, whereupon he bestowed her upon Peleus.—See *Isthm.* ode viii. d. 4.

¶ *Æthiop boy.* Memnon, an Æthiopian king, said to have been the son of Aurora, who came to the assistance of Priam, and was killed by

On my quiver'd arm I bear
Many an arrow swift and rare;
Dealt to the wise delight they bring,
To vulgar ears unmeaning ring.
Genius his stores from nature draws;
In words not wit the learned shine;
Clamorous in vain, like croaking* daws,
They rail against the bird of Jove divine.

ANTISTROPHE V.

Heed not thou their envious tongue,
Straight to the mark advance thy bow;†
Whither, brave spirit, shall thy song
Throw the shaft of glory now?
Lo it flies, by Justice sent,
Full at famous Agrigent,
While truth inspires me thus to swear,
That Time shall waste his hundredth year
Ere race or realm a King shall raise,
Whose liberal heart, whose loaded hand
Shall paragon with Theron's praise,
Or strew, like his, its blessings through the land

Achilles, as was also Cycnus, at the Trojan war The latter was the son of Neptune, and being invulnerable, Achilles pressed him to the ground, whereupon he was turned into a swan — See *Ov Met* lib xii 145, and lib xiii 580 There was another Cycnus, the son of Mars, mentioned by Hesiod to have been slain by Hercules (*Scut Herc.* l 420). Pausanias (lib i c 27) saw a representation of the combat in statuary at Athens, in or near the temple of Minerva Polias.

* This passage is supposed to have been levelled at Bacchylides and other contemporary poets, envious of the celebrity of Pindar. Theocritus has a similar passage regarding Homer,

The Muses' birds that chirp their envious strain
Against the Chian bard, and toil in vain —*Idyl.* vii l 47.

See, also, Tryphiodorus, 246

† So Anacreon, Od. 61.

Bring the dart and bend thy bow,
Strike, my soul, the mark and go.

EPODE V.

Yet e'en his virtues to assail,
Hath headstrong Envy spurr'd Injustice* forth,
Plotting with hostile arm, and slanderous tale,
To hide in mischief's shade the lamp of worth.
But, if the numberer toils in vain
To count the sands† that heap the wave-worn beach;
The joys, the graces of his bounteous reign
What memory can record? What soaring song can reach?

ODE III.

TO THE SAME THERON.

STROPHE I.

To please the bright-hair'd Helen,‡ and the Twins
Of Tyndarus, gods of hospitable love,
With Agrigent's renown my boast begins;
While wreaths for Theron from th' Olympian grove,
Borne by th' unwearied steeds away,
I twine. For this beside me stood
Th' inspiring Muse, and to the Dorian mood
Tuned for her glorious choir my new-embellished lay.

* Our poet here alludes to Capys and Hippocrates, both relatives of Theron, who, forgetting all his kindnesses in their envy of his fame and power, made war against him, and were deservedly defeated in the neighbourhood of Himera in Sicily.

† See *Olymp* ode xiii. ep. 2

So Homer makes Achilles say in answer to the offers of Agamemnon,

Not, were his gifts as countless as the sand.—*Il.* ix. 385.

The same image occurs, also, in the Sacred Writings, and in Virgil, who has, in his animated manner, enriched it with a local picture.

To tell them, were to count the whirling sand
Roused by the tempest on the Libyan strand.—*Geor.* ii. 105.

‡ This ode is evidently written in honour of a victory won by Theron in a chariot-race at Olympia, but whether in the same to which the former ode relates has not been ascertained. Helen and her brothers Castor and Pollux (the daughter and twin sons of Leda and Tyndarus) were highly honoured at Agrigentum and at Argos, from whence, as appears by the third strophè in the preceding ode, the ancestors of Theron were derived. The poet distinguishes them by the epithet

ANTISTROPHE I.

Those high-toss'd heads, with glittering* chaplets bound,
Challenge my spirit to this task divine,
The shrill-toned pipe, the varying lyre to sound
In full concordance to the swelling line,
Which thus, Ænesidamus,† throws
On thy brave son its mingled praise—
Applauding Pisa too demands my lays,
Whence many a heav'n-taught hymn for conquering champions flows:

EPODE I.

Champions, whose brows th' Ætolian‡ seer,
That gives th' Herculean mandates old,
The Game's unerring arbiter,
Bids Victory's graceful prize enfold:
He round their locks the silvery olive§ flings;
Whose leaves of yore Amphitryon's|| son,
To frame Olympia's matchless crown,
From freezing regions brought, and Ister's¶ shadowy springs.

φιλόξεινους, i. e. friendly to strangers, hospitable: as Theocritus (*Idyl.* xxii. l. 6, 7—17—19) describes them as the saviours of mortals, and (probably with reference to the constellation named after them) as having power to allay the fury of the winds and waves, in which he is imitated by Horace.

* We learn, also, from Theocritus, that the winning horses were always crowned with chaplets.

There e'en the rapid steeds their honours claim,
And leave with chaplets crown'd the sacred game.—*Idyl.* xvi. l. 46.

† The father of Theron.

‡ *Ætolian seer.* The judges of the games, called the Hellanodics, were all Eleans. Our author, in calling the judge an Ætolian, alludes to Oxylus the Ætolian, who led the Heraclidæ into Peloponnesus, and was made king of Elis, and the first arbiter of the Olympic games, for which reason the judge is called by Pindar an Ætolian, appointed to execute the ordinances of Hercules their founder.

§ The tree from which the Olympic crowns were taken grew within the Altis, near the Temple of the Nymphs, and was called καλλιστέφανος, expressing at once its beauty (or perhaps its glory) and its use.—*Paus.* lib. v. c. 15.

|| Hercules, though sometimes said to be the son of Jupiter, is here, as by many other authors, called the son of Amphitryon, his mother's husband.

¶ Ister, the Greek and Latin name for the Danube.

STROPHE II.

He th' Hyperborean tribes* and chieftains wild,
That bend the knee before Apollo's shrine,
Peaceful besought; and with persuasion mild,
To form his Sire's capacious grove divine,
The conqueror's wreath, the stranger's shade,†
Won the fair plant: for on the plain
Jove's altar smoked, and from her golden wain
The Moon ‡ with rounded orb, Eve's radiant eye displayed.

* The Hyberboreans, whoever they were, are here considered as inhabiting near the fountains of the Danube, and worshippers of Apollo; who was supposed (as Chandler tells us, vol. ii. p. 294) to visit them late in the spring after the season for consulting him at Delphi ended, and, according to Claudian, to have retired thither after the final cessation of that oracle.

——driven from Delphi's silent cells
'Mongst Hyperborean hearths Apollo dwells. —*Claudian.*

We learn from Pausanias (lib. i. c. 31) that the Hyperboreans sent annually their first fruits to Apollo's temple, in the Prasian Borough in Attica, by delivering them to the Arimaspians, by whom they were handed to the Issedonians, by them to the Scythians, by them to the Sinopeans, and from thence through Greece to the Athenians, who had the honour of sending them to Delos. How the neighbours of the Arimaspians could have been supposed to dwell near the fountains of the Danube, and at the same time north of Boreas, those only can conceive who have noticed our author's extraordinary ignorance of geography. This annual visit of Apollo, so often identified with the sun, to this northern nation, had possibly its origin in the periodical movement of that luminary to the northern tropic. In the same manner Ilithyia or Lucina, as frequently confounded with Diana and the Moon, is said to have come from the Hyperboreans to assist the labour of Latona.—*Paus.* lib. l. c. 18. Apollo is described in the 8th Olympic Ode, stro. iii. as driving his chariot to the Danube, and in the 10th Pythian Ode, ep. iii. as being delighted with the barbarous solemnities of the Hyperboreans. After all it will appear doubtful, when we come to the exploit of Perseus related in the latter ode, whether Africa was not the residence of this problematical generation.

† *The conqueror's wreath, the stranger's shade*;— so Virgil,

Th' umbrageous tree, that bore th' Herculean crown.—*Georg.* ii. 66.

‡ The Olympic Games were celebrated every fifth year, and always began on the day after the full of the first new moon that happened after the summer solstice. The learned reader will remember a description of this luminary, as represented on the shield of Tydeus at the siege of Thebes.

—

ANTISTROPHE II.

Then too, the pure Tribunal to preside
At his Great Games, the proud Quinquennial* Feast
'Stablish'd had he by Alpheus' sacred tide:
Yet not, as now, then waved the Cronian waste
With woods umbrageous; but on high,
When Pelops held his ruder reign,
The dazzling sun-beam smote th' unsheltered plain;
'Twas then the tracts he sought, that skirt th' Arctoïc sky.

EPODE II.

Him there Latona's huntress-child
From fair Arcadia's vales received,
Deep winding vales and mountains wild;†
What time by stern Eurystheus‡ grieved
Necessity, that bound his Sire in heaven,
Task'd him in that bleak waste to find
The golden-horn'd and sacred hind;§
To chaste Orthosia's shrine by fair Atlantis given.

Full on the shield emblazed the Queen of Stars,
Night's radiant eye, the dazzling Moon appears. —
Æschyl. 'Επτ. l. 386.

It is observable that the moon is here classed among the stars, as the sun is in the first Olympic Ode, stro 1. Tryphiodorus represents the moon as *gilding* the heavens with her countenance, as Pindar has here mounted her in a *golden* chariot. – *Tryph.* l. 513.

* We learn from Pausanias that those who attribute the establishment of the Olympic Games to another Hercules, the youngest of the Idæi Dactyli, who were five brothers, suppose that the period of five years for each Olympiad was fixed upon for that reason.—*Paus.* lib. v. c. 7.

† The reader will find a print and an interesting description of this scenery in Dodwell's Travels, v. ii. p. 338.

‡ We learn from Homer (*Il.* lib. xix. l. 103, *et seq.*) that, when the birth of Hercules was hourly expected, Juno prevailed on Jupiter to swear that one of his progeny, to be born on that day, should have dominion over all his neighbours; that, having obtained this promise, she accelerated the birth of Eurystheus, who was descended from Jupiter through Perseus, and postponed that of Hercules till the day after; whereby the former became irrevocably the master of the latter, and employed him upon all his celebrated labours.

§ Diana seems to have been called Orthosia from Orthion or Orthosion, an Arcadian mountain, on which probably she was worshipped. Taygeta, one of the daughters of Atlas (whom I have therefore called Atlantis),

STROPHE III.

Bent on the search, beyond where Boreas brew'd
His wintry blast, tho wondrous realm he found,
Their groves with fond desire admiring view'd,
And thence, his Hippodrome's twelve-circled round
To shade, th' adopted plant removed.
Still with the godlike Twins,* of yore
Whom Leda's ample zone prolific bore,
Oft to that feast he comes, and cheers the toils he loved.

ANTISTROPHE III.

Them, when the Hero mounted to the spheres,
To guard his Games, where might for mastery strives
With might, and skill the raging chariot steers,
He charged: to them my soul for Theron gives
The glory of the dazzling prize:
Them, lords and lovers of the race,
Th' Emmenian† Tribe salutes, their favouring grace
With costliest banquets won, and frequent sacrifice.

EPODE III.

Such their rewards, whose customs most,
Whose hearts the Gods in reverence hold.
As water still is Nature's boast,
And all Earth's treasures yield to gold,‡

was turned by Diana into a hind to avoid the amorous pursuit of Jupiter, and on recovering her shape dedicated to her benefactress the hind with golden horns, which being afterwards lost, Hercules was sent by Eurystheus to the Hyperboreans in pursuit of it. Mr. Dodwell has given us an interesting description, accompanied with excellent plates, of some figures sculptured in the Archaic style, which he saw on the outside of a well at Corinth; among which are those of Hercules, and of Diana leading the golden-horned hind, and in return for its recovery reconciling the hero to Apollo, from whom he had forcibly carried away the Delphic tripod.—*Dodw. Trav.* vol. ii. p. 201.

* Castor and Pollux.

† *Th' Emmenian Tribe.* This was the tribe to which Theron belonged at Agrigentum. It took its name from Emmenides, his grandfather, whose father, Telemachus, had, according to the Scholiast, overturned the tyranny of Phalaris.

‡ See first Olympic Ode, stro. i.

Thoron hath reached the limitary main,
And touch'd with virtues all his own,
Th' Herculean pillars* of renown,
Wit's, Folly's farthest bound, where song pursues in vain.

ODE IV.

TO PSAUMIS† OF CAMARINA,

Victor in the Chariot-race.

STROPHE.

O Thou, that drive'st‡ in clouds above
Th' impetuous thunder, mighty Jove!
Me with my lyre and varying strain
Thy circling Hours§ have sent again

* *Th' Herculean pillars, &c.* What the pillars of Hercules were, or where they were situated, is not known, except that it was at, or near, Gibraltar. Some place them within, some without, the Straits; some have given the name to two islands, others to Calpe, now called the rock of Gibraltar, and to a mountain called Abila, on the coast of Africa.—*Strabo*, lib. iii. p. 278. However this may be, they were considered as the extreme western bounds, not only of navigation, but of the habitable globe, beyond which even Hercules, after the conquest of Geryon in Spain, did not venture to advance, but either erected or gave name to them as the future limits of all human enterprise. Our poet will be found to allude to them again in the same figurative manner in the third and fourth Nemean, and in the fourth Isthmian odes.

† Psaumis, to whom this ode is addressed, was the son of Acron of Camarina (a city in Sicily, situated on the coast between Agrigentum and the promontory of Pachynum), and obtained this victory in the 82d Olympiad.

‡ I agree with Mr. Pye and the old Scholiast, that, by the words Ἐλατὴρ βροντᾶς ἀκαμαντόποδος, the poet intended to represent Jupiter in the act of driving the thunder as a chariot. So Diespiter, as Horace tells us,

Urged his swift car and thundering steeds.—b. i. ode 34.

So, according to Virgil, Salmoneus realized the metaphor in his imitation of the thundering God.

Fool, that with brazen wheel and trampling steed
The matchless thunder mock'd and tempest's speed.—*Æn.* vi. 591.

§ *Thy circling Hours.* The Hours, three in number, were considered

Their tuneful witness, to proclaim
The glories of thy matchless Game.
At Virtue's weal the just rejoice, and bless
The tidings of a friend's success.
But thou, Saturnian King, that dost display
Through Ætna's range thy partial sway,
Beneath whose huge* tempestuous cone
The hundred heads of Typhon groan,
O hear th' advancing choir† prolong,
Moved by the Graces, their triumphal song:

ANTISTROPHE.

'Tis Virtue's lamp, whose living rays,
Wide as her rule, for ever blaze;
Lo where it beams in Psaumis' car‡
That bears th' Olympian braid from far,
In haste the blooming glory now
To bind on Camarina's brow.
Heaven speed his future vows, as now my lays
With note sincere his virtues praise
His boast to rear, to rule the panting steed:
All guests his plenteous banquets feed;

by the ancient poets &c as the daughters of Jupiter, and were accordingly sculptured by Phidias over his throne in the celebrated temple at Olympia —*Paus* lib v c 11

* *Beneath whose huge, &c* ἶπον ἀνεμόεσσαν in the original. Æschylus has a similar expression on the same subject,

ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο —*Prom* 373

Where Mr Blomfield, in his Glossary, quotes this passage —Typhon was one of the fabulous giants, or monsters, that made war on Jupiter, who subdued and confined him under Mount Ætna of which the reader will find a noble description in the first Pythian ode It is easy to trace the origin of a fiction which refers the agitations of a burning mountain to the heaving of an imprisoned dragon, and the eruptions to the flames that issued from his hundred mouths

† *Th' advancing choir* The chorus, who, accompanied with instruments of music, sung the song or ode in honour of the victor, are supposed to have moved on in the procession, using some step or tune adapted to the nature of the harmony

‡ It should seem from this passage, that this ode, like the fifth, as West has observed, was intended to be sung and performed on the return of Psaumis to his native place.

While with pure heart he wooes the hand
Of genial Peace to bless the land.
Ne'er shall untruth these lips profane;
Trial's the only test, that proves the man.

EPODE.

This from the Lemnian* dames' abuse
Redeem'd the son of Clymenus:
At his grey locks their taunts they played;
But when in brazen arms† array'd
Th' incumber'd race with ease he won,
And calmly claimed th' unquestioned crown,
To much abashed Hypsipylè, "Ev'n me
"First of the swift, behold," said he,
"Nor less in strength and prowess: age's snow
"On youth's fair front will sometimes grow;
"But he, that does the deeds of manhood's prime,
"May without blame look old before his time."

* Jason, when engaged in the Argonautic expedition, landed, either outwards or homewards, at the island of Lemnos, in the Ægean Sea, where Hypsipylè, the queen, was celebrating funeral games to the memory of her father Thoas. On this occasion, the grey hairs of Erginus (son of Clymenus, the king of Orchomenus, in Bœotia, and brother of Eurydicè, Nestor's wife, *Paus.* lib. ix. c. 37, and *Odyss.* l. iii. 451, 2), on his offering himself as a candidate in the armed foot-race, had excited the ridicule of the Lemnian ladies. He is said, however, to have succeeded, though Calaïs and Zethus (the winged sons of Boreas, see *Pyth.* ode iv. ep. 8) were his competitors. The Scholiast has assumed, without authority, that Psaumis had grey hairs, and that therefore Pindar introduced this story. As, however, the premature appearance of old age could not be a disqualification for a chariot-race, as it might seem to be for the foot-race, it is sufficient, if not more reasonable, merely to suppose that Psaumis had not been previously distinguished for his breed of horses, or at most that his success was unexpected.

† The armed race was practised at the Nemean games (which appear from Pausanias, lib. ii. c. 15, to have been celebrated in the winter), and was introduced, as the same author tells us, at the Olympic games in the 65th Olympiad. The competitors wore helmets and boots, and bore a shield before them, as appears from a statue of Demaratus, the first victor in this exercise, seen by Pausanias at Olympia.—*Paus.* lib. vi. c. 10. Mr. Dodwell informs us, that the helmets now usually found at that place, are so extremely thin as to be unfit for the purposes of war, and are, as he supposes, of the sort worn in the armed foot-race; that

ODE V.

TO THE SAME PSAUMIS OF CAMARINA

Victor in the Race of Chariots drawn by Mules

STROPHE I

THE flower of all the Olympian boughs,
That bind exalted Virtue's brows,
Take, Camarina,* with delight,
Take, Sunny Daughter of the Sea,
What the swift mules,† the chariot bright,
The conquering Psaumis brings to thee
Destin'd thy peopled state to raise
He, at the Gods' high Festival
On ‡ six joint hearths his offering lays,
While incense fumes and victims fall
There five bright days, renown to gain,
Skill, Bravery, Strength the strife maintain

they resembled rather the light armour used by the ancients in processions, called the ὅπλα πομπευτήρια than the ὅπλα πολεμιστήρια or warlike accoutrements which Dionysius has contrasted with each other —*Dodw Trav* vol ii 331

* The lake Camarina, which adjoins the city of the same name, had a subterraneous communication with the Ocean whose daughter she is from thence elegantly called.

† This was a race between chariots each drawn by two mules, called the Apené (ἀπήνη), in which Psaumis was victorious As however the mule was considered by the Eleans as a monster this species of race which was first introduced in the 70th Olympiad, was finally abolished in the 84th.—*Paus* lib v c 8

‡ It was usual for a victor at the Olympic Games to sacrifice to the gods, to whom six great altars were there erected The first of these as Herodotus says, was dedicated to Jupiter and Neptune the second to Juno and Minerva, the third to Mercury and Apollo, the fourth to Bacchus and the Graces, the fifth to Diana and the river Alpheus and the sixth to Saturn and Rhea Mars and Venus, we see, are not noticed, war being suspended, and the presence of women not allowed at the *Olympic Games*.

There yoked or mounted,* mule and steed
Through all the swift career
Contest the panting prize of speed.
Thee Acron's son † proclaiming there,
Hath proudly given to everlasting fame
His country's rising towers, his Sire's ennobled name.

STROPHE II.

Returned from that delightful plain
Œnomaüs' once and Pelops' reign,‡
Minerva's § shrine, whose fostering power
Guards his young state, he hallows now,
Oänus' || stream and many a bower
That shades the glittering lake below;
Hallows the banks and solemn clifts
Where Hipparis' || wholesome waters rove,
Laving his peopled realm. He lifts
The pillar'd pile, the marble grove,
Whereon his princely chambers rise
In swelling domes, that crown the skies.
Thus his rude tribes, untrain'd, unform'd
He rears to life and light:
For Toil and Wealth by Virtue warm'd
Ever with Difficulty fight;

* Mr. West has conceived, that Pindar meant by this passage to represent Psaumis as having conquered at these Games in the single horse-race, as well as in the chariot-races of mules and horses. But I see no reason for this interpretation, which is neither supported by the Scholiasts, the Paraphrase, nor any of the Latin translations, nor, as it appears to me, justified by the text, in which these are only enumerated as splendid examples of the sports used at the Olympic festival. If that construction were the true one, it would follow, that Psaumis was engaged in every one of the other games during the five days.

† Psaumis was the son of Acron, and had bestowed great care and expense upon the restoration and improvement of his native place, which had been destroyed by the Syracusians in the 70th Olympiad.

‡ This is only a pompous periphrasis for the Elean territory.

§ Minerva, whom our poet here calls πολιάοχος, was the Guardian Goddess of all Cities, and particularly of Camarina, where a temple was dedicated to her.

|| Oanus and Hipparis were rivers that flowed through Camarina.

While Enterprise no threatening danger scares,
And all-adored Success the palm of Wisdom wears.

STROPHE III.

O Thou, that dwell'st in clouds above
The Cronian Mount, Preserver* Jove,
Whose favour still pursues the wave
That wandering Alpheus pours along,
Still beams on Ida's † awful cave,
To thee thy suppliant rears his song;
In Lydian strain implores thy grace
Long on this rising realm to wait,
And send a sound adventurous race
To guard and signalise their state.
Thee, too, by victory taught to breed
And cherish the Neptunian steed,
Thee, Psaumis, grant the indulgent Power
A calm old age to bear,
And meet unmoved the parting hour,
With all thy children standing near.
If Wealth and Worth and Happiness and Fame
Be thine, among the Gods seek not t' inscribe thy name.

* *Preserver*, Σωτὴρ. There were many temples dedicated Διὶ Σωτῆρι, to Jupiter the Preserver; among others there was one at Athens, containing statues and pictures by celebrated artists.—*Strab.* lib. ix. p. 606. The propriety of addressing the God of Olympia by this title in an ode addressed to an Olympic victor, the restorer of his native city, so lately conquered and destroyed, will not escape the reader.

† Ida's cave was a cave in Mount Ida in Crete, whither Rhea sent Jupiter, to conceal him from his father Saturn, who, according to the ancient fables, would otherwise have devoured him, knowing that he was destined to deprive him of his kingdom.

ODE VI.

TO AGESIAS THE SYRACUSIAN,

Victor in the Race of Chariots drawn by Mules.

STROPHE I.

Pillars of gold our portal to sustain,
As for some proud and princely Place,
We'll rear: the founder of the strain
With far-refulgent front his opening work should grace.
And if there be, who boasts th' Olympian braid,
Whose priestly* lips prophetic truths diffuse
At Jove's Piscean altar; one, whose aid
Hath help'd to† raise illustrious Syracuse;
Where are the high-wrought hymns, the glowing lays
His country's lavish love shall swell not with his praise?

ANTISTROPHE I.

Know, son of Sostratus, that Heaven hath made
This sandal for thy foot divine.‡
Virtue, by peril unassay'd,
On land or tranquil wave in honour ne'er can shine.

* Agesias, the son of Sostratus of Syracuse, was the high priest, who officiated at the great altar of Jupiter, at Pisa, or Olympia, and declared, from inspecting the burnt offerings, the disposition of the god towards the adventurers in the games.—See *Olymp.* ode viii. stro. 1.

† The word used in the original is συνοικιστὴρ, which, according to Heyne's Translation and Damm's Lexicon, signifies one who assists in building or founding a city or state (as οἰκιστὴρ is a founder.—*Pyth.* ode iv. stro. 1. *Callim. Hym. Apol.* l. 67),—not as some have translated it, an inhabitant. I do not, however, suppose that the poet meant to describe Agesias himself as one of the builders or founders of Syracuse, but as descended from an ancestor who was; and who, as we learn in the sequel of this ode, had come to that city (probably with the Dorians) from Stymphalus in Arcadia.

‡ This only means, according to our homely phrase, "This shoe fits the son of Sostratus;" that is, he is the person to whom the foregoing description applies. In the Greek, however (so different is the genius

Th' adventurous deed a thousand hearts record.
To thee the praise, Agesias, all shall yield,
On Œcleus' son Amphiaraüs* pour'd
By just Adrastus in the fatal field,
When in Earth's yawning gulph th' astounded seer
Sunk with his snorting steeds, chariot and charioteer.

of the two languages), the expression is neither inelegant nor unpoetical.

* Amphiaraüs was a prophet and a warrior, one of the seven chiefs who led the Argives against Thebes, to place Polynices on the throne. He was the son of Œcleus, who is said by some to have been killed before Troy in Hercules's war against Laomedon, but whose tomb Pausanias saw near Megalopolis in Arcadia. Amphiaraüs predicted future events by the art of interpreting dreams, of which Pausanias says that he was the inventor, though Pliny ascribes that honour to Amphictyon. His acquisition of this faculty appears to have been supernatural; for there was a house at Phliuns near Nemea, which the Phliasians called *the house of divination;* because Amphiaraüs, who was before ungifted, obtained the power of prophecy by sleeping there a single night. —*Paus.* lib. ii. c. 13. It seems clear that he was a proficient in this art of oneirocrisy; it being the practice after his apotheosis (for he became a god) for his worshippers to sleep beside his altar in the pious hope of a prophetic dream. There was, in the time of Pausanias, a fountain and a temple named after him near Oropus, from whence he was supposed to have ascended.—*Paus.* lib. i. c. 34. But both the one and the other have entirely disappeared.—*Dodw. Trav.* vol. ii. 156. The story of his being swallowed up with his chariot and horses was, perhaps, not very ancient, as Homer only says of him that he did not attain old age (*Odyss.* xv. 247), but perished at Thebes; an expression which seems to indicate a more ordinary death; and Æschylus has made him prophesy of himself, that he should be slain and buried in the Theban territory,—

But I this land shall fatten when I die,
This hostile land, a prophet's sepulchre.

The place, where the earth is said to have opened and swallowed Amphiaraüs, was a small area surrounded with pillars, between Potniæ and Thebes; on which they say no bird would perch, and on the herbage of which no tame or even wild animal would feed.—*Paus.* lib. ix. c. 8. Strabo mentions a village called Harma (the Greek for a chariot) near Tanagra, where the chariot of Amphiaraüs was said to have stopped after he had been thrown out of it in the battle; but he takes no notice of the account given by our poet, who was, perhaps, the inventor of it.

EPODE I.

'Twas there, when round th' heroic dead
Sev'n Theban pyres were seen to burn,
Sorrowing the son of Talaüs* said,
"The eye of all my host I mourn:
"His searching soul the future knew;
"His spear controul'd the raging fray"—
Such is the Syracusian too,
The master of my lay.
Nor brawl, nor paradox I love;
I hate with cavillers to contend;
But this my surest oath I've pledged to prove
And the mellifluous Muse her lasting aid shall lend.

STROPHE II.

Bring forth thy mules, O Phintis,† and behind
In haste the glittering harness join,
With me thy chariot mount and find
Along yon spacious road the cradle of his line.
Full well, I ween, th' illustrious track they know,
Learnt from the plaudits of th' Olympian throng
That crown'd their necks with glory. Open throw
To their careering speed the gates of song.

* Adrastus was the son of Talaüs, and father of Thersander, and the only one of the seven leaders who survived the Theban war. Pausanias saw a statue of Adrastus at Delphi, and also of Amphiaraüs with his chariot and charioteer standing by his side.—lib. x. c. 10. After the battle, before Thebes seven funeral piles for the bodies of the slain were erected near the seven gates, before each of which a division of the Argive army had been defeated.

† This address to Phintis, Agesias's charioteer, requiring him to drive to Pitana, the birth-place of the founder of his race, is in the boldest strain of poetical apostrophè, which no one but Pindar or Shakspeare would have attempted. It appears, indeed, from the old Scholiast, and Heyne's various readings, that φίντις might be a Doric word for φίλτις, signifying "my soul;" in which case the remainder of the strophe must be considered as a mere metaphor, descriptive of the process of the poet's mind; whereas the words στεφάνους ἐν 'Ολυμπίᾳ ἐπεὶ δέξαντο, plainly show that he was speaking of the real mules, and requesting the real charioteer to drive him to Pitana; the whole being a figurative intimation of his purpose to illustrate his hero's genealogy.

To-day we press for Pitana,* and lave
Ere night our burning team in cool Eurotas' wave.

ANTISTROPHE II.

Fair Pitana,† by Neptune's amorous prayer
Press'd, as they tell, her charms to yield,
The violet-tress'd Evadnè‡ bare.
She in her anxious breast the virgin pang concealed·
Till, past the painful hour, a trusty train
Charged with the pledge of her cælestial love,
To Æpytus§ she sent, who ruled the plain,
Where Alpheus' waves by famed Phæsana|| rove.
There nurtured, with Apollo tasted she
The tempting fruit that grows on Love's forbidden tree.

EPODE II.

Escaped not long the guardian King
Her altering form, the stolen embrace:
Rage and regret his bosom wring;
Where, burying still th' unknown disgrace,
Forthwith the Delphian Fane he sought.
Meanwhile to shadiest covert lone
Her silver urn the damsel brought;
There loosed her purple zone,

* *Pitana* was a town on the banks of the Laconian Eurotas, which flows through a fertile plain, flanked on the west by Mount Taygetus, and displaying an assemblage of picturesque objects, which Mr. Dodwell, who saw them with a painter's eye, prefers to every other specimen of Grecian scenery.—*Dodw.* vol. ii. 409.

† *Fair Pitana.* Our poet in this, as in many other instances, identifies the town with the heroine, whose name it bears, and relates the story of the latter.

‡ *Evadnè,* the mother of Iämus, from whom Agesias was descended. There was another Evadnè, who married Capaneus, one of the seven Argive leaders in the Theban war.

§ *Æpytus,* the son of Eilatus, king of Arcadia; whose tomb beneath Mount Cyllenè existed in the days of Homer.

They who beneath Cyllenè's lofty crest,
Beside the tomb of Æpytus possess'd
Arcadia's plain.—*Il.* ii. 605.

|| *Phæsana,* a city some say of Elis, others of Arcadia; probably the latter, as it was the residence of Æpytus, who, as we have seen, was buried there.

And bore the godlike babe unseen
Fill'd with the spirit of his Sire;
Who with his golden locks and graceful mien
Th' assistant Fates* had won, and soothed Eleutho's† ire.

STROPHE III.

Forth from her arms with short and grateful throe
Came Iämus to light: her child
On th' Earth she left o'erwhelmed with woe:
Him there two Serpent forms with eyes of azure mild,
Mysterious ministers of love divine,
Fed with the baneless beverage of the bee:‡
When now from rocky Pytho's§ warning shrine
In haste the King return'd, and earnestly
From all his question'd household 'gan require
Evadnè's new-born son,—"For Phœbus is his sire,

ANTISTROPHE III.

"Destin'd before all mortals to prevail
"The peerless prophet of mankind;
"Whose race, whose name shall never fail."
Thus represented he: they with one voice combined
All vow'd their ignorance: nor sight had seen,
Nor infant sound had heard: for he five days
'Mong shrubs and pathless briars and rushes green
Had lain, the dewy violet's mingled rays‖

* *Fates.* The three Fates, well known by the names of Clotho, Lachesis, and Atropos, were said to be the daughters of Jupiter and Themis, that is, of Power and Justice.—*Hesiod, Theog.* 904.

† *Eleutho,* or Ilithyia, the same with Lucina, the daughter of Juno, and the Goddess of Parturition.—See *Nemean* ode vii. l. 1, and notes.

‡ *The bee.* The bees were said by the Greeks to have settled upon Plato's lips, and to have nourished Pindar, in their infancies; denoting thereby the eloquence of the former and the poetry of the latter; who may himself have alluded in this passage by the same fiction to the prophetic effusions of Iämus and his race.

§ *Rocky Pytho,* πετραέσσας: the same characteristic epithet is given by Homer (*Il.* ii. 519) to this place, afterwards more commonly called Delphi, the seat of the celebrated oracle of Apollo, situated near the fountain of Castalia, among the rocks and cliffs that projected and rise almost around it at the foot of Mount Parnassus.—*Strab.* lib. ix. 640.

‖ *Rays sprinkling, &c.* The words, in the beautiful original of this passage, are, ἀκτῖσι βεβρεγμένος; so Lucretius,

Sprinkling with purple and gold his tender frame:
Whence fond Evadnè's joy proclaimed his deathless name.*

EPODE III.

Now when fresh youth its golden flower
Full o'er his blooming cheeks had strew'd,
Alone at night's tempestuous hour†
In Alpheus' midmost stream he stood.
He call'd his grandsire Neptune's name,
Wide Ruler of the boisterous deep;
Call'd on that Archer‡ God whose flame
Beams on the Delian steep;
For patriot fame he pour'd his prayer
Beneath the vault of heav'n: "My son,"
Replied his Sire's unerring speech, "repair
To yon frequented tract, my Word shall lead thee on."

STROPHE IV.

Forthwith they stood on Cronium's topmost stone,
High as the sun's meridian road;§
There paused the God, and on his son
The rich and twofold boon of prophecy|| bestow'd:

Mark how th' æthereal sun incessantly
With fresh refulgence sprinkles all the sky.—b. v.

* *His deathless name.* The Greek word for violet is ἴον, ion; from whence our author (not very obviously) supposes that the name of Iämus was derived.

† See *Olympic* ode i. antistrophe iii. Where Pelops invokes Neptune by night in the same manner.

‡ *Archer God.* Apollo, whom Homer calls ἀργυρότοξος, and Virgil Arcitenens; as Lucretius, imitated by Grey, calls the rays of light, lucida tela diei, the glittering shafts of day.

§ Damm, in his Lexicon, derives the word ἀλίβατον from ἀλιτέω, titubo, to totter, and βάσις, gressus, a step, and explains it to mean invia et prærupta, *i. e.* an inaccessible rock, or a rock on which there is no sure footing: I have, however, adopted, what he calls, the exploded etymology of ἥλιος and βαίνω, denoting a place as high as the sun's path, which appears to me to be at least a more poetical expression of altitude than the other.

|| The commentators are not agreed as to what our author meant by this twofold boon of prophecy:—Heyne thinks that he meant augury and pyromancy; Benedict suggests that it is pyromancy and enthusiasm; and the Scholiast, that it was the privilege, first, of hearing Apollo's own voice on that occasion, and, secondly, of officiating as priest, when

Gave him to hear the voice that cannot lie;
Bade him, when Hercules* in after-days,
Flower of the great Alcæan progeny,
His Sire's frequented Festival should raise
And proud Olympian Game, by gift divine
On Jove's high altar plant his oracle and shrine.

ANTISTROPHE IV.

Thence through all Greece the seed of Iämus
Bright Honour followed; in its train
Came potent Wealth; the virtuous thus
To Fame's conspicuous path by action proved attain.
Yet envious hearts there are no worth can warm;
Which e'en the chariot-crown with rancour fills
'Gainst modest Merit; o'er whose brightening form
Victory her own ingenuous grace distils.
If yet, Agesias, thy maternal race,
Whose affluent dwellings rose by old Cyllenè's† base,

EPODE IV.

Have knelt at Mercury's‡ sacred shrine
The swift-wing'd herald of the skies,
With soothing prayers and gifts divine;
(He guards the games, allots the prize,

the games should thereafter be established, at Jove's high altar at Olympia. I have preferred the latter as more obvious and more consistent with the structure of the passage.

* *Hercules.* See *Olympic* ode iii. antistrophe ii., and *Olympic* ode x. strophe iii. *et seqq.*

† *Cyllenè* is the highest mountain in Arcadia, near which is the lake and the ruins (formerly the town) of Stymphalus, where the maternal ancestors of Agesias had their origin.

‡ Mercury is said to have been born on this mountain,

Mercury, whom lovely Maia long before
On cold Cyllenè's top impregnate bore.—*Virg. Æn.* viii. 139.

The ruins of the temple of this god were visible on its summit in the days of Pausanias, and a colossal statue of him made of citron wood.—*Paus.* lib. viii. c. 17. And Mr. Dodwell tells us that there are to this day coins at Pheneas, a town built on one of the branches of Cyllenè, bearing some the figure, some the head, of Mercury. That Pindar was partial to this deity may, perhaps, be in some degree supposed from his

And loves Arcadia's youth); 'twas he,
Aided by thundering Jove's regard,
Gave, son of Sostratus, to thee
Thy conquest and reward—
A prompting power, methinks, I feel
A sharpening whetstone on my tongue; *
That stirs my flowing numbers to reveal
Our old Arcadian root, and leads the willing song.

STROPHE V.

'Twas fair Metopè's † love, Stymphalian spouse,
To Thebes equestrian Thebè gave;
In whose sweet fount, for warriors' brows
Weaving the various hymn, my tuneful lips I lave.

tracing the genealogy of Thebè, the tutelary genius of Thebes, to Metopè, the Stymphalian: we learn also from Pausanias, that there was a statue of him, the poet's own offering, in the Temple of Diana, in that city.—*Paus.* lib. ix. c. 17. The interest which Mercury is here represented to have taken in the Games is repeated in the first antistrophe of the second Pythian. We learn also from Chandler (vol. ii. p. 323), that the roads near Olympia abounded with his statues; and his altar was at the entrance of the Stadium.—See *Paus.* lib. v. c. 14, where, as in the second Pythian, he is called Enagonius, that is, the patron of the Games. Being also the inventor of the lyre, and the god of agility, he could not fail to be an object of regard to the lyric panegyrist of the Olympic exercises.

* *Tongue.* In this strange passage, where in the original all sorts of metaphors are mixed together, the tongue is likened to a sharp instrument; as it is again in the first Pythian ode, stro. v., and as in Holy Writ, "and their tongue a sharp sword."

† *Metopè.* Metopè (as we learn from Callimachus, *Hymn. Jup.* l. 26), was an ancient river of Arcadia, said to be the daughter of Ladon, another river of the same country celebrated for the excellence of its water.—*Paus.* lib. viii. c. 20. She is said to have been wedded to Asopus, a river of Bœotia, and that Thebè was the issue of the marriage. In this allegorical genealogy is probably recorded the arrival of a colony of Arcadians from the banks of the Metopè to the banks of the Asopus in Bœotia, and the foundation or enlargement of the Theban city, thus substantially, as she is colourably represented in this pleasing fiction, the offspring of the two rivers. The poet gives the epithet πλάξιππος, chastiser of horses, which I have rendered by *equestrian*, to Thebè the genius of Thebes, signifying that the Thebans were skilled in the management of horses either for battle or the race. Hesiod, his countryman, gives the same epithet to the Bœotians.—*Scut. Herc.* l. 24.

Rise, Ænĕas,* and enjoin thy swelling choirs
To sing Parthenian † Juno, then declare,
If the stale stigma that belied our Sires,
(Bœotian boars,‡ forsooth)! we still shall bear.
Thou art Truth's harbinger, the Muse's tongue,
Her mystic § staff, the cup that pours her potent song.

* Ænĕas (whose name Mr. Pye pronounces like that of the founder of the Romans), was the leader of the band or chorus, by whom this ode was to be sung.

† *Parthenian Juno.* The Scholiasts, Damm, Heyne, and others, consider this epithet to have been given to Juno from her being, as they say, worshipped on Mount Parthenius in Arcadia. The reader will judge whether it is not probable that Pindar, by the epithet *παρθενιαν*, meant *the virgin* Juno, in a passage which ascribes to his nation a Stymphalian origin of remote antiquity; rather than that he was referring to Mount Parthenius, situated, according to D'Anville, at a considerable distance from Stymphalus, between Tegea and the Argolic gulph.

‡ *Bœotian boars.* This name was given to the Bœotians to denote their proverbial stupidity, which Horace, as we know, ascribes to the thickness of the atmosphere. It is suggested that the name ὕς (hus, a boar) was given to them in consequence of their country being anciently inhabited by a race called the ὕαντες, Huantes; but that word might have had the same origin.

§ *Mystic staff* The word σκυταλη, scutalè, which I have thus translated, signifies a military staff in use among the Spartans for the purpose of conveying secret orders to their general. It was a smooth cylinder or truncheon, which was delivered to him at his departure from the city; where another of the same size and shape was kept by the chief magistrate. When the orders were required to be sent, a narrow band was wound spirally round the latter from one end to the other, so that the sides or edges of the band exactly coincided without any interval between them, the whole surface of the staff being thus completely covered. The orders were then written in straight lines longitudinally from end to end across the spiral windings of the band, which was then taken off and transmitted to the general; the staff round which it had been wound remaining with the magistrate. The general who received the band had only to wind it in the same manner round the corresponding staff in his possession, by means of which the words and letters were again reunited and arranged, and the orders, which the messenger could not decypher, became immediately intelligible.—*Thucyd.* lib. i. The reader will perceive how accurately Ænĕas, who was to bear the ode to Syracuse, to be there opened and poured forth, is represented by the scutalè and the cup, to which the poet has compared him.

ANTISTROPHE V.

Bid them remember Syracuse, and sing
Of proud Ortygia's throne, secure
In Hiero's rule, her upright king.
With frequent prayer he serves and worship pure
The rosy-sandal'd Ceres,* and her fair
Daughter, whose car the milk-white † steeds impel,
And Jove, whose might th' Ætnæan ‡ fires declare.
The lay, the sweet-toned lyre his praises tell;
Time, mar not his success! with welcome sweet
Agesias' choral pomp his liberal smile shall greet.

EPODE V.

Lo from Arcadia's parent seat,
Her old Stymphalian walls, they come,
From fields with flocks o'erspread, to meet
Sicilia's swains, from home to home.
O'er the swift prow, when night-storms lour,
Two anchors oft 'tis well to cast—
Heav'n on them both its blessings pour,
And bid their glories last.
Lord of the main! direct aright,
With toils unvex'd their prosperous way;
Spouse of the golden-wanded Amphitrite,§
With lovelier hues enrich the flowers that crown my lay.

* Ceres and her daughter Proserpine were worshipped in Sicily, from whence the latter, while gathering flowers in the field of Enna, is said to have been ravished by Pluto, and carried to the shades below; and Hiero is said to have been their high priest. Ceres was also highly honoured at Olympia, where her priestess, exclusively of all other females, was permitted to sit on an altar of white marble, opposite the Hellanodics, at the celebration of the games.

† *Milk-white steeds.* The Scholiast informs us, that when Ceres recovered Proserpine from her Stygian ravisher, she took her to Olympus in a chariot drawn by white horses; but whether in token of her innocence or dignity, or both, is not explained.

‡ *Ætnæan, &c.* Jupiter was the tutelary deity of Mount Ætna as well as of Olympia. — *Olympic* ode iv. stro. i. and *Pythian* ode i. antistro. ii.

§ Amphitrite (the daughter of Nereus and of Doris, the daughter of Oceanus) was the wife of Neptune.—*Hes. Theog.* l. 240. There was a statue of them both mounted in a chariot, which Pausanias saw in the temple of the Isthmian Neptune.—*Paus.* lib. v. c. 1.

ODE VII.*

TO DIAGORAS OF RHODES,

Victor in the Game of Boxing.

STROPHE I.

As one, whose wealthy hands enfold
The sparkling cup† of massy gold
Froth'd‡ with the vineyard's purple tide,
His Banquet's grace, his Treasure's pride,
Presents it to the youthful spouse
Pledged in full draught from house to house;
And thus affection's honours fondly paid,
While on the soft connubial hour
Encircling friends their blessings pour,
Gives to his envied arms the coy consenting maid.

ANTISTROPHE I.

Thus to the Youth, whose conquering brow
Th' Olympian wears or Pythian bough,
Lord of his hope, inspired I pay
The tribute of my liquid lay,
The nectar|| of the Muse's bowl,
Press'd from the clusters of the soul.

* This ode is said to have been so pleasing to the Rhodians, that they had it written in letters of gold, and consecrated in the temple of the Lindian Minerva, in honour not only of their island and its boasted champion, but of our immortal poet.

† I have not been able to find any other mention of this interesting ingredient in the nuptial ceremony, which, from the manner in which it is introduced on this occasion, was no doubt familiar to the Greeks. A recent account of the rites of modern marriages in that country tells us, that the solemnity concludes with the bride and bridegroom drinking wine out of the same cup. See *Quarterly Review*, vol. xxiii. p. 348.

‡ *Froth'd, &c.* I am not aware of any English word equivalent to the original *καχλάζοισαν*, which is meant to express the rustling sound of brisk wine poured into a goblet, occasioned by the bursting of its minute and innumerable bubbles. Æschylus applies it in the same manner to the frothings of the sea. *Κῦμα καχλάζει*.—'Επτ. 110.

|| *The nectar, &c.* This comparison of poetry and nectar, in terms resembling this passage, had occurred also to Anacreon.

Pledge to the youths thy goblet gay,
The goblet of thy winning lay,

Blest they, whose deeds applauding worlds admire!
For them, as each her glance partakes,
The life-enlightening Grace* awakes
The various vocal flute, the sweet melodious lyre.

EPODE I.

To-day the lyre and flute and song,
Roused by Diagoras,† I move,
Hymning fair Rhode‡ from Venus sprung,
The Sun's own Nymph§ and watery love:

Till every thirsty soul has quaff'd
The solace of the nectar'd draught, &c.—*Ode* lxiv.

To which we may add a beautiful though well-known line from Theocritus,

The Muse had pour'd sweet nectar on his lips.—*Idyl.* vii. l. 82.

* It is difficult to distinguish the Graces from the Muses by the functions ascribed to them by Pindar. Whatever difference, however, there is between them, appears to be in favour of the Graces, whom he makes the givers of every noble accomplishment.—See *Olymp.* ode ix. ep. i. and *Olymp.* ode xiv. stro. i.

† *Diagoras.* This celebrated champion was six feet five inches high, and was victorious in the boxing-match, not only at the Olympic, but at the Pythian and Isthmian Games. He was the son of Damagetus the Rhodian, and had three sons, named Acusilaüs, Damagetus, and Dorieus, and two grandsons, Eucles and Pisidorus, the sons of his two daughters, who were all victorious at Olympia, as boxers or pancratiasts. It is said of Pisidorus, that his mother, habited as a gymnastic master, exercised him for, or led him to, the contest; and of Diagoras, that having gone with his two sons, Acusilaüs and Damagetus, to Olympia, the youths, on being declared victorious, bore him in their arms through the midst of the spectators, who showered garlands on his head, and felicitated him on the virtues of his children. A group of statues representing this athletic family as large as life was erected near that of Lysander in the Altis at Olympia.—See the old and younger Scholiast, and *Pausanias*, lib. vi. c. 7.

‡ *Rhode.* The Genius of Rhodes is here poetically represented as the daughter of Venus, and as the bride or paramour of the Sun. Venus, or Aphroditè, as we know, is said by Hesiod to have risen from the sea; and therefore Pindar, as Mr. Girdlestone well observes, agrees with others, who refer the parentage of Rhode more directly to the deities of that element, and with his own account in this ode of the origin of the Isle itself. The proverbial sunnyness of its climate, where they say the sun shines every day in the year, will explain her allegorical dalliance with that luminary; and its descent from the beautiful daughter of the sea probably refers to the loveliness of its scenery and to its commercial and maritime pre-eminence.

§ *Nymph.* This word, *νύμφαν* in the original, signifies the bride or paramour.

With her the giant boxer's praise to sound,
The champion's noblest hire,
By Alpheus' stream,* Castalia's fountain crown'd;
And Damagete his old and upright Sire,
Pride of the beauteous Isle, whose Argive† host
By Asia's beaked‡ shore three§ Sovereign Cities boast.

STROPHE II.

Fain would my lay their legends trace,
Divine Alcides' powerful race
From old Tlepolemus,|| and prove
Their boasted Sire's descent from Jove,
Amyntor's fair Astydamè
The root of their maternal tree.

* *Alpheus' stream, &c.* The river Alpheus flowing by Olympia, and the fountain of Castalia issuing from Parnassus but just above the Stadium at Pytho, the poet means that Diagoras was victorious both at the Pythian and Olympic Games.

† *Argive host.* The island of Rhodes was partly peopled by a colony of Argives, led thither by Tlepolemus, the son of Hercules.

‡ *Asia's beaked shore.* The northern end of this island lies opposite to the promontory of Peræa in Caria, not far from, if not a part of, the south-western extremity of Mount Taurus (*Stra.* lib. xiv. p. 962), and projecting probably like the beak of a ship into the sea. So Milton speaks of the gust

That blows from off each *beaked promontory*.—Lycid. 94.

I conclude, therefore, with Heyne, that this was what the poet meant by Ἀσίας εὐρυχόρου πέλας ἐμβόλῳ, "near the beak of the spacious Asia." The Scholiast mentions a sacred spot called ἔμβολος on a rock running into the sea, near the town of Arycanda in Lycia, to which he supposes the poet may refer. Those who have failed with me in discovering its situation (there being no such town in D'Anville), will perhaps agree with Heyne, that his is the safer and more simple exposition.

§ *Three Sovereign Cities.* These three cities, as appears in the latter part of this ode, were called Iälysus, Lindus, and Cameirus, founded by three persons bearing those names, but, according to others, by Tlepolemus.

|| Tlepolemus was the son of Hercules, by Astydameia or Astydamè, the daughter of Amyntor, the same probably whom Homer calls Astyocheia (*Il.* ii. 658), but whom he does not describe in v. 513 to be the daughter of Actor, as one of the Scholiasts erroneously supposes. If Amyntor was, as the other Scholiast suggests, descended from Tlepolemus, it would have been idle in the poet to have named Astydameia as the root of the maternal pedigree.

But o'er men's hearts unnumber'd errors hang;
Nor can dim Reason's glimmering show
The flowery path untrod by woe,
Or find the day's delight, that brings no morrow's pang.*

ANTISTROPHE II.

For ev'n the founder chief,† that plann'd
The fortunes of this prosperous land,
With olive club by rage impell'd,
Alcmena's spurious brother fell'd:
Midst Tiryns' walls by Midea's side
In her own porch Licymnius died.
Alas! not Wisdom's self has power to quell
The furious passions, when they meet
To tear her from her judgment-seat!
Distracted at the deed he sought the Delphian cell.

EPODE II.

Apollo waved his golden locks,
And warn'd him from his fragrant fane,
Forthwith to steer from Lerna's‡ rocks
For the rich realm amidst the main,

* Hesiod has a similar sentiment, viz.—

Wisest is he who, all things understood,
Prescribes the future in the present good.

† *The founder chief.* Tlepolemus, who (by accident, as others say) slew Lycimnius, the natural son of Midea by Alectryon, Alcmena's father. Tiryns was an Argive city, celebrated for its massive walls, consisting of huge blocks of stone without cement, and said to have been erected by the Cyclops. Their remains are to this day the wonder of the traveller.—*Dodw. Trav.* vol. ii. p. 248. *Clarke's Trav.* vol. iii. p. 650. From this Licymnius, the Tirynthian acropolis, probably took the name of Licymnia, ascribed to it by Strabo (lib. viii. p. 572), as the neighbouring town of Midea, now utterly destroyed, was named from Midea, his mother, being, as Pausanias tells us (lib. ii. c. 25), the kingdom of Alectryon.

‡ *Lerna*, a country bordering on the Argolic gulph, better known for its morass or lake, where Hercules destroyed the Hydra.

Where erst with golden shower imperial Jove
  Bedew'd the wondering town ;
What time his brazen axe* stout Vulcan drove,
  And Pallas from the Thunderer's rifted crown
With outcry loud and long impetuous broke ;
Heaven shudder'd, and old Earth† with dread maternal
    shook.

STROPHE III.

'Twas then Hyperion's son‡ divine,
Lamp of the world, his Rhodian line
In haste enjoin'd with duteous eye
To watch th' expected prodigy ;
That first of mortal votaries they
Their shining altar might display,
Jove and the Virgin§ of the Thundering Spear
The first with solemn rites to soothe.
Precaution thus the paths of Truth
To Virtue's footstep shows, and cheers her rough career.

* *With brazen axe.* The ancients fabled that Minerva issued from the head of Jupiter, opened at his request by the axe of Vulcan ; from whence Milton has allegorized the birth of Sin.—*Par. L.* ii. 755. Pausanias, however, tells us that, according to a Libyan story which had reached him, Minerva was the daughter of Neptune and the lake Tritonis, from whence she derived the title of Tritonia, and her azure eyes. - *Paus.* lib. i. c. 14. Hesiod, however (*Theog.* 923), and Anacreon (ode 53) agree with Pindar in affiliating this goddess on the head of Jupiter.

† *Earth.* Οὐρανὸς και Γαῖα ματὴρ in the original. The Earth (the Deûm Mater of Lucretius) was, according to Hesiod, *Theog.* 126-32, the mother of Uranus, Heaven, without a father; there is great force, therefore, in the poet's saying that even that son, and the matron Earth, who had so singularly produced him, shuddered at the portent of Minerva's birth. This passage will remind the reader of Catullus's spirited description of the effect of Jupiter's nod (imitated from Homer), in his beautiful poem on the marriage of Peleus and Thetis,

His nod divine th' Eternal Ruler gave :
Earth and the shuddering deep one tremor shares,
And Heaven, astounded, shook the twinkling spheres.

‡ Hyperion is a name for the Sun in Homer and other ancient writers: but Hesiod, followed by Pindar, his countryman, in so many instances, describes the Sun as the offspring of Hyperion and Theia, and Theia as the daughter of Γαῖα, the Earth, by her son Οὐρανὸς, the Heaven.—*Theog.* 374. It is remarkable that the Sun, Apollo, and Hyperion, so frequently identified, are treated as three distinct persons throughout this ode.

§ Jupiter appears, from the fifth antistrophe of this ode, to have been

ANTISTROPHE III.

Yet oft before the wariest eyes
Mists of forgetfulness arise,
And unexpectedly betray
The wandering purpose from its way.
'Twas thus, the seeds* of fire forgot,†
Their high-built shrine the Rhodians sought,
With unburnt offerings heap'd; yet showers of gold
Jove pour'd‡ upon them from the cloud;
And Pallas' self their hands endow'd
With more than mortal skill her rarest works to mould.

EPODE III.

Spread far and wide their various praise:
In all mysterious crafts they shone,
Strew'd o'er their walls, their public ways,
The sculptured life, the breathing stone.§

worshipped at Rhodes, on the mountain Atabyrium; and Minerva's temple at Lindus, said to have been built by Danaüs or his daughters (*Diod.* lib. v. *Stra.* lib. xiv.), has been already noticed above.

* *Seeds of fire.* Thus "ignis semina" and "semina flammæ" in Lucretius and Virgil, and σπέρμα πυρὸς, *Hom.* Od. v. 490.

† This omission in Pagan estimation was of no little moment, fire being generally used in all their sacrifices, even on the altars of the Furies, as Mr. Blomfield has shown.—*Gloss. in Æsch. Agam.* l. 69. Our author is supposed by West to have mentioned this circumstance to account for a peculiarity in the ceremonies of the Rhodians, who laid the victims on their altars first and the fire afterwards.

‡ *Jove pour'd.* Heyne observes, that Pindar had probably before his eyes Homer's πλοῦτον κατέχευε (*Il.* ii. 677), where the same story of Tlepolemus is related.

§ *The breathing stone.* The original, ἔργα ζωοῖσιν ἑρπόντεσσι θ' ὁμοῖα, works that resemble living and moving beings, will remind the classical reader of Praxinoe's admiration of the tapestries and pictures in Ptolemy's palace at Alexandria.

What hands, O Pallas, work'd the woofs I view!
What painter's art such perfect pictures drew?
How true they stand, and move, and quite appear
Alive, not wrought!—what clever things men are!
Theocr. Idyl. xv. l. 83.

The poet alludes in this passage to the numerous works of art for

'Twas Genius strengthen'd by the toils of Art.
Yet once, as stories say,
When Jove Earth's ample field to part
'Mongst all the gods decreed, the Lord of Day
Above the waves saw not the Rhodian steep,
By fate still bound within the dungeon of the deep.

STROPHE IV.

Absent on function high the lot
Of the bright Sun his peers forgot;
And he the purest of the skies
Shared not the rich terrestrial prize.
Warn'd of the wrong, high Jove again
The partial lots proposed, in vain;
"For that mine eye discerns," the Sun replied,
"A region gathering from the ground,
"For man's delight all planted round
"With fruits and pastures fair beneath the foaming tide."

ANTISTROPHE IV.

Forthwith commanded he to rise
The golden-vested Lachesis,*
With lifted hand† and fatal nod
To give the sanction of a god,
Join'd with Saturnian Jove, and swear,
When time that shoal to heav'n should rear,
Its realm his boon should be. The pledge divine
On Truth's unfailing pinion flew;
Promise to Consummation grew;
Up sprung the beauteous isle and budded from the brine.

which Rhodes was so distinguished, particularly its enormous statues, of which the well-known Colossus, dedicated to the Sun, was the largest, being the brazen figure of a man a hundred and five feet high. It was the work of Chares the Lindian, which word Voltaire, mistaking (I presume) for L'Indien, has gaily observed, that the Colossus was cast by an Indian.—*Clarke's Travels*, vol. ii. p. 225.

* *Lachesis*, one of the three Fates, the daughters of Jupiter and Themis.—*Hes. Theog.* 904.

† The lifted hand was among the Greeks the accompaniment of a solemn oath (*Pott. Antiq.* vol. i. p. 251), as the nod was the vehicle of divine assent.

EPODE IV.

His blooming lot the genial Sire,
That frames the pointed beams of day,
That rules the steeds whose breath is fire,
Received. There oft with Rhode he lay ;
Till seven brave sons with matchless wisdom fraught,
Their fruitful raptures crown'd.
The first Iälysus begot,*
And Lindus, and Cameirus : they, their bound
Paternal into three partitions thrown,
Each chose his several realm, and named it for his own.

STROPHE V.

Tlepolemus,† whose high command
Once led the brave Tirynthian band,
There, as a god, due honours knows,
The rich rewards of all his woes,
Victims on fuming altars slain,
Umpires and Games to grace the plain.
There twice the stout Diagoras was crown'd ;
Four times from Isthmian ‡ lists he bore
The mantling wreath, and many more
From Nemea's crowded grove and rough Athenæ's mound.

* Iälysus, Lindus, and Cameirus were the three ancient cities of this island, of which Lindus, built on the southern coast, opposite Alexandria (*Stra.* lib. xiv. p. 655), long continued, the remains, as Savary says (p. 96), being still visible on an eminence near the sea. The inhabitants of the other two were transferred to the new city of Rhodes, built on the eastern coast of the island, and which became, according to the testimony of all writers, the noblest and most magnificent of all the cities of the ancient world, celebrated for the beauty of its climate, for painting, statuary (which was called the Rhodian art), learning, eloquence, commerce, politeness, liberty, and legislation.

† Tlepolemus, as we learn from the fifth Iliad, l. 628, was killed by Sarpedon at the Trojan war ; his bones, however, were brought back to Rhodes, and sacred rites and games instituted in honour of his memory.

‡ The Isthmian Games were celebrated in the Isthmus of Corinth, near the Temple of Neptune, to the north-east of that city, not far from the Saronian gulf, as were the Nemean Games at the town of Nemea, situated between Phliuns and Cleonæ in the way from Argos to Corinth. —*Stra.* lib. viii. p. 579, 80.

ANTISTROPHE V.

Him Argos with her brazen shield*
Endow'd; him fair Arcadia's field;†
Him Thebes, and all the heroic games
Which old Bœotia's custom claims;
Ægina him her champion shows;
Him six times crown'd Pellenè knows,
And Megara's stone, o'erblazon'd with his praise.
O thou, that rear'st thy temple bleak
On Atabyrium's‡ topmost peak,
Great Jove, with favour hear our loud triumphal lays.

EPODE V.

Raise thou the man, whose arm hath found
Renown in famed Olympia's vale;
Bid citizens his deeds resound,
Strangers his name with reverence hail.
Just, like his upright sires, unblamed he walks
His unpresumptuous way.
Hide not his race from good Callianax,§
His tribe Eratian tell: for him to-day
The whole state feasts—but in a moment's change
To every point the gusts of public favour range.

* *Brazen shield.* Mr. Dodwell tells us, on the authority of Plutarch (Life of Pyrrhus), that the principal of the two citadels at Argos was called ἄσπις, Aspis, a shield, being the place where the Ἡραῖα, Heræa, or Games in honour of Juno, were celebrated, and in which the prize was a brazen shield. The Argives were famous for their shields, for which reason Virgil compares the eye of Polypheme to an Argolic shield, and Æschylus calls them ἀσπιδηφόρος (or ἀσπιδαστρόφος) λεώς.—*Blomf. Agam.* 788.

† *Arcadia's field, &c.* There were games celebrated in Arcadia sacred to the Lycæan Jupiter; in Thebes, to Iolas and Hercules; in Bœotia, at Oropus, to Amphiaraüs, and at Lebadæa to Trophonius; in the island of Ægina to Æacus; and the Theoxenia, at Pellenè in Achaia, in which the prize was a woollen garment.—See *Olymp.* ode ix. antistro. iv. In all these Diagoras had been victorious, and so frequently so at Megara, that the pillar of stone, on which the names and exploits of the victors were inscribed, was filled with the accounts of his successes.

‡ *Atabyrium,* the highest mountain in Rhodes, situated towards its southern extremity, on the top of which stood Jupiter's temple; not far, therefore, from the Lindian temple of Minerva.

§ *Callianax.* The Scholiast tells us, that Callianax was the grand-

ODE VIII.

TO ALCIMEDON AND TIMOSTHENES HIS BROTHER,

Victors among the Youths in Wrestling, the former at the Olympic, the latter at the Nemean Games.

STROPHE I.

OLYMPIA, mother of the Games,
Where Worth his golden chaplet claims;
Mistress of Truth;* whose fate-exploring Priest
From the slain victim † learns, if highest Jove,
Whose hand the dazzling thunder throws,
Views with regard the dauntless breast,
That, fired with Virtue's noblest love,
Pants but for Fame and Victory's sweet repose.

ANTISTROPHE I.

Such blazon gracious Heaven allows
To prophets' pure and pious vows.
But thou, Pisæan Grove, whose branches wave
O'er Alpheus' stream, accept the wreaths I bear,
Triumphal strains. A deathless name
Thy glorious guerdon gives the brave.
Not all the same distinctions share:
Various the paths divine, that lead to fame.

father of Diagoras, whose earlier ancestor Eratides gave its name to the tribe mentioned by the poet.

* *Mistress of Truth.* This alludes to the Prophecies of the Priest, descended from Iämus, who presided at the great altar of Jupiter.—See *Olymp.* ode vi. stro. 1.

† *The slain victim.* The heart, liver, and other intestines of the victim, according to their soundness or unsoundness, supplied the priest or augur with the means of divination.—*Pott. Antiq.* vol. i. p. 315. It should seem from this passage that they were consulted by the Athletes prior to the contest as to their prospects of success.

EPODE I.

You, valiant youths, kind Destiny consign'd
To Jove your natal genius: he thy name,
Timosthenes,* proclaim'd in Nemea's Game,
While Pisa's wreaths Alcimedon entwined:
Of beauty's manliest mould was he;
Nor fail'd his act the warrant of his face;
Crown'd with the Wrestler's victory
Ægina's isle † he named his native place:
Where all to Themis ‡ bow, that sits above,
Saviour at once and judge, by Hospitable Jove,

STROPHE II.

No where so reverenced. Hard it is
Where interests clash and contests rise
To meet th' occasion, yet with judgment pure
The scales of right sustain. By Heav'n's decree
That sea-girt isle thus proudly stands
(Still strengthening Time its weal secure),
Like some blest column in the sea,
T' invite and guide all strangers from all lands ;§

* *Timosthenes.* There was another champion of this name, an Elean, who was victor among the youths at Olympia, where his statue remained in the days of Pausanias, lib. vi. c. 2. The poet represents Jupiter to be their tutelary genius, being the god to whom the Nemean as well as the Olympic Games were dedicated.—See *Nemean*, ode ii. stro. 1.

† *Ægina's isle.* Ægina is a well-known island in the Saronian gulf between Argolis and Attica, formerly called Ænonè, and said to have been the birth-place and kingdom of Æacus, the grandfather of Achilles, distinguished for its naval power at the time of the Persian war, and being from its great commercial prosperity a place of general resort.—See Mr. Dodwell's account of it, *Trav.* vol. i. p. 558, *et seq.*

‡ *Themis,* the mother of Justice according to Hesiod (*Theog.* 135), was the daughter of the Earth and Heaven. Æschylus, however, tells us that Themis and the Earth were but two names for the same deity.—*Prom.* 218. There was a temple dedicated to her at Thebes (*Paus.* lib. ix. c. 15), which may be the reason why she is so often mentioned by Pindar.

§ The English reader will feel how aptly this passage may be applied to his own country, particularly during the French revolution.

ANTISTROPHE II.

Still ruling with her Dorian line
The realm of Æacus * divine :
Whom fair Latona's son with Neptune pair'd,
Toiling round Troy to rear the towering wall,
Leagued in hee work : her fatal hour
By that portentous choice declared,
That her proud domes in fight should fall,
And hostile fires her smouldering fanes devour.

EPODE II.

Scarce perfect was the pile, when up the tower
Three azure serpents leapt ; and from the side
Two, as with horror thrill'd, recoil'd and died :
Yelling the third rush'd on with gather'd power—
The portent strange Apollo views,
And pondering briefly thus : " Devoted Troy,
" Thy help, ill-omen'd Hero, rues ;
" Thy mortal work her empire shall destroy :
" Yet not without thy sons ;† for 'tis decreed
" The first and fourth of thine must mingle in that deed :

STROPHE III.

" Thus Saturn's seed, the thundering Jove
" In vision shows me from above."

* Homer in the 21st Iliad (l. 442, *et seq.*) tells us, that Neptune and Apollo (not naming Æacus) built the walls of Troy for a reward to be paid to them by its king Laomedon at the expiration of the year : that the service was performed ; but that, on the gods applying for their wages, the perjured monarch threatened Apollo with chains and transportation, and both of them with the loss of ears, if they repeated the demand. From hence we have "Laomedonteæ perjuria Trojæ" (*Georg.* lib. i. 502), and for the walls of Troy, "mœnia Phœbi" (*Ovid. Penel: Ulyss.* 67), and "Neptunia Troja" (*Æn.* lib. iii. l. 3).

† *Yet not without thy sons.* In the original it is οὐκ ἄτερ παίδων σέθεν· ἀλλ' ἅμα πρώτοις ἄρξεται καὶ τετράτοις, *i. e.* "but it shall begin (and be completed) by the *first* and *fourth.*" This, as the commentators say, means that Peleus and Telamon, being the sons of Æacus, who fought with Hercules against Laomedon, should begin the destruction of Troy, and that Pyrrhus, the son of Achilles the son of Peleus, should complete it ; the word *first* being used exclusively, and the word *fourth* inclusively of Æacus ; for if Æacus were excluded, Pyrrhus would not be the *fourth,* but the *third.*

That warning given, Xanthus* in haste he reach'd,
The mounted Amazons† and Ister's stream‡
Survey'd. Tow'rds Isthmus by the main
As swift the Trident-bearer stretch'd;
But first he stay'd his golden team,
While Æacus regain'd Ægina's plain.

ANTISTROPHE III.

Thence o'er proud Corinth, to inspect
Her glorious Feast,§ his chariot check'd.
Not all with equal favour all things see:
His beardless rivals conquer'd should my string
Sound for Meilesias,|| Envy's hand
Fling not the pointed stone¶ at me;
For I his Nemean Feats will sing,
And rough Pancratian fray with men maintain'd.

* *Xanthus*, a river called, as Homer says, by men Scamander, and flowing near Troy into the Hellespont.

† *Amazons*. The Amazons were a real or imaginary nation of martial women, who lived near the river Thermodon, in Cappadocia. Why Apollo visited them, is not explained (possibly he was worshipped there): still less how he came to take them in his way from Xanthus to the Danube.

‡ *Ister's stream*. Apollo's visit to the Ister (Danube) was no doubt to see the Hyperboreans. What connection there was in Pindar's mind between these descendants of Æacus, Apollo, and the Hyperboreans, does not appear. They are, however, singularly combined in a story in Pausanias (lib. i. c. 4); who informs us, that, when the Gauls attacked the Phocians, meditating the plunder of the Delphic Temple of Apollo, the figures of Pyrrhus the son of Achilles and of two Hyperboreans, called Hyperochus and Amadocus, appeared in full armour in the battle for the Phocians, and struck the greatest terror into the invading army: after which the tomb of Pyrrhus, before held in dishonour, was hallowed by the Delphians.

§ *Her glorious feast*. What particular festival is here alluded to, I do not find. We know that the Isthmian Games were sacred to Neptune, who had a temple near the Stadium in the Isthmus, which Pausanias (lib. ii. cc. 1, 2) describes; and the site of which was discovered by Dr. Clarke.—*Cl. Trav.* vol. iii. p. 752.

|| *Meilesias*, a celebrated trainer and teacher of the Athletes, by whom Alcimedon and Timosthenes were prepared and disciplined, and who appears by this passage to have been himself a victor in the Games.

¶ *Her pointed stone*. This expression may possibly allude to a practice among the Greeks, of throwing a stone at anything which they deemed ill-ominous, and thereby defeating its effect.—*Pott. Antiq.* vol. i. p. 346.

EPODE III.

With ease from Wisdom's lips instruction flows ;
Which unprepared fools only will dispense ;
For weak 's the wit of Inexperience.
Perfect beyond his peers Meilesias knows
Th' Athletic discipline and plan,
That, when the Game shall rouse him to the fray,
Harden and frame the practised man,
To bear th' adored and dangerous prize away.
To-day his boast Alcimedon must be,
The thirtieth youth his art hath train'd for victory.

STROPHE IV.

He with the smiles of Fortune bright,
Nor wanting valour's manliest might,
Hath to four hapless youths* victorious doom'd
Th' hateful return, the path obscure, the tale
Of shame ; and in his grandsire's heart
Youth's long-extinguish'd lamp relumed :
When Glory's cheering beams prevail,
Old age revives, and death forgets his dart.

ANTISTROPHE IV.

Now let the loud-recording lay
Awaken Memory to display
What feats, what triumphs in the manual war
The Blepsian† tribe achieved—Gain'd from the Games
On their proud busts six chaplets bloom.
Their kindred's rite the dead shall share ;
Its praise departed Virtue claims :
The trump of Glory echoes in the tomb.‡

So here, as I conceive, the poet means, "may not Envy defeat the effect of my commendation." The blasting properties of Envy are perpetually noticed by the Latin poets.

* Neither the names of Alcimedon's four unsuccessful rivals nor, of his grandfather, are preserved. A similar account of the infamy of defeat occurs in the *Pyth.* ode viii. stro. v.

† *The Blepsian tribe*, a tribe in Ægina, to which Alcimedon belonged.

‡ The reader will not doubt that Gray, so well acquainted with Pindar, had this passage on his mind when he wrote the following :—

EPODE IV.

From Fame, the child of Hermes,* Iphion
Heard ere he died, and shall delighted tell
Callimachus th' Olympian Crown that fell
By Jove's good gift to his distinguish'd son.
Still may the god his blessings shower
On their fair deeds, and chase disease away;
Nor Nemesis† send with vengeful power
To thwart the promise of their prosperous day.
Grant them long life, to Fortune's ills unknown,
Their country's weal enhance, and crown it with their own.

On some kind breast the parting soul relies;
Some pious drops the closing eye requires;
E'en from the tomb the voice of Nature cries;
E'en in our ashes live their wonted fires.

* Mercury being the ἄγγελος or Messenger of the Gods, according to the mythology of the ancients, our poet here personifies ἀγγελία (which signifies a message, tiding, or report), and calls her the daughter of Mercury. Heyne supposes that Iphion died after he had received from Olympia the message or tidings of Alcimedon's victory, and that Pindar therefore suggested that he would tell it to Callimachus. Who these two persons were, or how related to Alcimedon, we are not informed; some suppose that Iphion was his father, and Callimachus his uncle; the reverse of which appears to me to be the more likely. That Alcimedon's father was not alive, we may collect from the fourth strophe, where the grandfather's (not the father's) joy at the victory is described. I conceive, therefore, that Callimachus was the father, and Iphion the uncle; that the former died before the victory, and the latter between the dates of the victory and the ode; which being so, I see much beauty and spirit in supposing, that the uncle, having heard the tidings, would communicate them in the shades below to the father of the victor. When it is recollected, that it was Mercury's office, not only to conduct the souls of mortals to the shades, but also to superintend and influence the Games (see *Olymp.* ode vi. ep. v. and *Pyth.* ode ii. antistro. i.) and therefore to be the author of the tidings or reports of victory, circumstances familiar to the Greek reader, we can judge of the effect and beauty of this little allegory. *Fame* is not quite the word, but I cannot find a better for ἀγγελία; a difficulty which the other translators have experienced.

† *Nemesis.* The commentators do not tell us, why Jupiter is here requested not to send Nemesis to annoy them. Nemesis was the Goddess of Revenge, and of all the gods the most inexorable towards the insolent, ἡ θεῶν μάλιστα ἀνθρώποις ὑβρισταῖς ἐστὶν ἀπαραίτητος (*Paus.* lib. i. c. 33); and therefore Phidias, after the battle of Marathon, converted into a statue of this goddess a block of Parian marble, which

ODE IX.

TO EPHARMOSTUS, THE OPUNTIAN,

Victor in the Game of Wrestling.

STROPHE I.

ARCHILOCHUS'* resounding strain
The victor's ancient lay,† thrice chanted loud,
Sufficed along th' Olympian plain
By Cronium's mount ‡ to lead th' exulting crowd,
The friends by Epharmostus' side
That swell'd the full triumphal tide.§

the Persians, despising the Athenians, had presumptuously brought into the field, to be the monument of their anticipated victory. It seems probable, therefore, that Pindar meant to caution the two youthful conquerors against the insolence of success.

* Archilochus was a Greek poet of the island of Paros, in the Ægean sea, particularly celebrated for his verses in the Iambic measure (which he is said by some to have invented), and for the acrimony of his muse. —See *Pyth.* ode ii. stro. iv. He is said to have satirized Lycambes, who had refused to give him his daughter in marriage, with such severity, that he hanged himself. He flourished about three hundred years before Pindar, and was skilled in the art of singing to the lyre, as Theocritus informs us :—

Such melody was his and ready skill
To frame sweet verse, and chant it to his lyre.—*Epig.* 19.

† *The victor's ancient lay.* This old lay was written by Archilochus in praise of Hercules, and afterwards used as a sort of stock song in honour of the Olympic victors. It was called the Callinicus, that being the first word of it, signifying "the illustrious conqueror," and consisted, as the old Scholiast tells us, of three strophes or stanzas; for which reason Pindar is supposed, by some, to have called it τρίπλοος, triple; but as it is said also to have been three times sung for each victor, once immediately after the victory, again in the Gymnasium, and a third time on his return to his own country, I have translated it accordingly.

‡ *Cronium's mount,* a hill by Olympia.—See *Olymp.* ode i. ep. iv.

§ *Triumphal tide.* The phrase in the original, which I have paraphrased in these lines (for we have no corresponding word), is κωμάζοντι, which signifies "advancing triumphantly in choral procession." On these occasions the chorus sung the ode, accompanied with a band using some step, probably measuring the time and suited to the nature of the melody. For in the 14th Olympic Ode, stro. ii., tuned, as the poet tells

But from the distant-dealing bow
To-day 'tis thine the shaft to throw,*
The Muse's shaft, that mounts above
E'en to the purple-bolted Jove
And Elis' sacred Promontory;
Whose realm, Œnomaüs' power o'erthrown,
Pelops† the Lydian hero won,
Hippodamia's fairest dowry.

ANTISTROPHE I.

Send now thy sweet, thy winged reed,
At Pytho's field :‡ the bard, whose thrilling string
Resounds the manly wrestler's deed
From glorious Opus,§ stoops not on the wing,||
No vulgar flight pursues, the praise
Of Opus and her son to raise :
Where Themis and her child sedate,
Eunomia,¶ famed, preserve the state.

us, to the Lydian mood, the festive step is given to the κῶμος, or chorus, in procession. Tryphiodorus uses this word with great beauty and effect in his description of the Trojans ignorantly leading the Trojan Horse into the town in triumph.

Through Trojan choirs the mortal mischief won
Her easy way in triumph to the town.—*Tryph.* 312.

* *The shaft to throw.* Here, as in the Olympic ode ii. strophe v. and other passages, the song issuing from the poet is likened to the arrow from the bow.

† *Pelops.* For the story of Pelops and Hippodamia, see *Olymp.* ode i.

‡ *Pytho's field.* Epharmostus had also conquered at the Pythian Games.

§ *Opus* was the capital of the Opuntian Locrians, who were conterminous to Bœotia and Phocis.—*Str.* lib. ix. p. 638.

|| *Stoops not on the wing.* The original χαμαιπετέων is generally used by Pindar to signify anything done in vain, or falling to the ground, and so Heyne interprets it in this instance; I have, however, preferred the sense of "humble," following Benedict and Mr. Blomfield.—See his *Æsch. Agam.* l. 893, Gloss.

¶ *Eunomia.* Themis and Jupiter were the parents of the Hours (Ὧραι) Eunomia, Dikè, and Eirenè, *i. e.* Law, Justice, and Peace.—See *Olymp.* ode xiii. stro i. ep. i. Hesiod has shown us why they were called ὧραι.

Αἵ τ' ἔργ' ὡραίουσι καταθνητοῖσι βροτοῖσι.—*Theog.* 902.
That perfect all the works of mortal men.

It is in this sense, that they represent the seasons and the hours.

On Alpheus' banks her glories gleam
And bloom by pure Castalia's stream ;
From whence by minstrels pluck'd the flowers
Of all their blended chaplets grace
The mother of the Locrian race,*
Midst her deep woods and waving bowers.

EPODE I.

Thus while her favour'd City glows
With the full radiance of my lay,
Swifter than generous steed, or bark that throws
Her swelling wings along the watery way,
I'll spread the tale through every land,
If bless'd by Heav'n this tuneful hand
Cultures the Graces' choicest field ;
For they all mortal transports yield,
And wit and valour wait on their divine command.

STROPHE II.

By them inspired Alcides† dared
With club terrestrial brave the Trident's might ;
What time the Pylian towers to guard
Neptune his rage withstood. The Lord of Light
Advanced his silver-sounding bow,
And warr'd against th' heroic foe.
Nor e'en in Hades' rueful hand
Unbrandish'd hung th' infernal wand,
Wherewith men's mortal forms are led
To th' hollow city of the dead—‡

* *The mother of the Locrian race*, meaning the city of Opus.

† *Alcides*, a well-known name of Hercules ; of whom there was a brazen statue at Olympia, ten cubits high, with a club in his right hand, and a bow in his left (*Paus.* lib. v. c. 25), both of which he appears to have used in his attack on Pylus, a city of Elis, when Neptune and Pluto (Hades) came to its assistance ; and where the latter, according to Homer (*Il.* v. 395), as quoted and interpreted by Pausanias, was wounded by the arrows of that hero : for which service a temple was erected to Pluto by the Eleans.—*Paus.* lib. vi. c. 25. The Scholiast, however, Benedict, and Heyne think, that the battle between Hercules and Pluto, here alluded to by Pindar, and by Homer, was not ἐν Πύλῳ, *at Pylus*, but *ἐν πύλῳ ἐν νεκύεσσι, at the gates of Hell*, when Hercules was dragging off Cerberus.

‡ The office of conveying with a rod (ῥάβδῳ) the souls of men to the

Renounce, my lips, the verse profane!
'Tis hateful wit at gods to rail:
Vain-glory's impious ill-timed tale
Sounds but of Phrenzy's thoughtless strain.

ANTISTROPHE II.

Babble no more of themes like these,
Nor mix with fabled war th' immortal Powers:
Sing rather thou with blameless lays
Protogeneia's* ancient towers;
Where by Jove's hest in thunder heard
Man's first abode Deucalion rear'd,
When from Parnassus' glittering crown †
With Pyrrha ‡ pair'd the Seer came down.
Behind them rose their unborn sons,
The new-named laity of stones,

shades below is usually assigned to Mercury.—*Hom. Il.* xxiv. l. 343. I am not aware of any other author, who has given it to Pluto; or who has supposed that men's bodies are transmitted thither: Lucretius, indeed, tells us, on the authority of Ennius, that it is neither the souls nor bodies, but certain shadows and similitudes of mortals.

Yet Ennius tells us in eternal strains
Of temples dark and Acherusian plains;
Where neither souls nor mortal forms are seen,
But pallid shades and semblances of men.—*Lucr.* lib. i.

* Protogeneia, according to Pausanias, was the daughter of Deucalion and the mother of Opus, whose name was given to the Locrian metropolis: but Pindar considers Opus as her father.

† *Parnassus,* the poetical haunt of Apollo and the Muses, is a mountainous ridge, which anciently separated the Opuntian from the Western Locrians, as it now does the districts of Livadia and Salona. It is covered with snow, at least for the greatest part of the year. Dr. Clarke, who gives us a drawing of it, and other modern travellers, assert that it is not bicipitous; but that the poets, who beheld it from Castalia, have probably mistaken two lofty crags, separated by the chasm from which that spring issues, for the summits of the mountain.—*Clarke's Trav.* vol. iv. p. 172. *Hob. Alb.* vol. i. p. 251.

‡ Deucalion and Pyrrha, as Ovid tells us (*Metam.* lib. i. l. 400), being saved on Parnassus, from the flood, consulted the Oracle of Themis upon the regeneration of mankind; and by her advice threw stones behind them, which were immediately animated into men and women. Hence our author derives λαὸς, the Greek word for *people,* from λαᾶς, a stone; an etymological paronomasia, which Ovid, and even Virgil, calling men a hardened race, durum genus, have not disdained to imitate.—*Metam.* lib. i. l. 414. *Georg.* lib. i. v. 65.

A homogeneous mortal throng:
For them thy sounding numbers raise,
Nor, when old wine* inflames thy praise,
Forget the flowers of modern song.

EPODE II.

Then, as they tell, a deluge raged
O'er the sunk Earth's opacous plain:
Till Jove's rebuke the wasteful waves assuaged,
And pent them in their oozy gulf again.
Sprung from that aged ancestor
Your brazen-buckler'd sires of yore,
(Blood, that from old Iäpetus runs
And dames† that mix'd with Saturn's sons)
A line of genuine kings their native sceptre bore;

* *Old wine.* This seems to be an allusion to the praise bestowed upon old wine by the father of the poets, who is thought to have written zealously upon this subject.

There stood the casks of old delicious wine,
That held within the unmingled draught divine.—*Odyss.* ii. l. 341.

And, therefore, our author puts in his claim of praise for modern (*i. e.* his own) poetry, while he joins the ancient Bard in the commendation of old wine. The union of wine and flowers in this passage (though perhaps an involuntary association) was probably suggested to the poet by the practice which the ancients had, of crowning their wine-vessels and themselves with garlands at the convivial table. See *Whiter's Specimen of a Commentary on Shakspeare;* where this principle of association is skilfully illustrated.

† *Dames that mixed, &c.* Heyne endeavours to explain this difficult passage by supposing that Pindar had some legend of a line of Locrian kings before Deucalion, who were sprung from Jupiter and a female descendant of Iäpetus. But if this were so, then Deucalion would have been a Locrian king; whereas it is clear from the conclusion of the following strophe, that Pindar considers Opus as the founder or first king of the Locrian city and state. The difficulty, however, will be removed by following the old Scholiast (not always the safest guide), who interprets κορᾶν not filiarum, *daughters,* but amasiarum, *mistresses* (see *Pyth.* ode iii. ep. ii.), and supposes the plural to have been used for the singular, so that the mistress*es* of Saturn's most potent son*s* means the mistr*ess* of Saturn's most potent *son, i. e.* Protogeneia and Jupiter, whose story is related in the next strophe. In this way it will appear that the Locrian kings were descended from Iäpetus through Protogeneia (the daughter of Deucalion, the grandson of Iäpetus), and of course from the mistress of Jupiter, which Protogeneia was. The word πρὶν, which begins the strophe, must of course be construed not antequàm, but anteà, or, as we say, "once upon a time," heretofore.

STROPHE III.

E'er since th' Olympian* Leader's love
Snatch'd Opus' daughter from th' Epeian plain
To dark Mænalia's† conscious grove,
And gave her back to Locrus' arms again;
Lest age, that hastes our mortal doom,
Should bear him childless to the tomb.
By that celestial Power compress'd
A nobler birth the matron bless'd.
The good old Hero hails beguiled
And doats upon th' imputed child;
And gives him, as his years display
Youth's comeliest form and manhood's fire,
The name, that graced his mother's sire,
To boast, a peopled realm to sway.

ANTISTROPHE III.

Strangers unnumber'd round his throne,
Argives, and Thebans, and Arcadians press'd,
Pisatians too; but Actor's son
Menætius most his high regard caress'd,
Patroclus' sire: on Mysia's plain
He with th' Atridæ leagued in vain,
When Telephus‡ the Grecian throng
Back on their barks disorder'd flung,

Benedict's paraphrase, and the translations both of Schmidius and Sudorius agree in this interpretation.

* *The Olympian Leader.* I have thus literally translated 'Ολύμπιος ἀγεμών; the pious Æneas, we remember, is called Dux Trojanus on a similar occasion.

† *Mænalia's, &c.*, the region of Mount Mænalus, in Arcadia, not far from the Epeian, an old name for the Eleian territory.

‡ *Telephus*, an Arcadian by birth, was the spurious son of Hercules and Augè, the daughter of Aleus. Being afterwards adopted by Teuthras, king of Mysia, he succeeded to his throne, and married one of Priam's daughters. The Grecians, on their expedition against Troy, having landed by mistake upon the Mysian coast, the battle happened on the banks of the Caicus, to which the poet here alludes, and which was represented in sculpture on the back tympanum of the splendid

Alone with great Achilles stay'd :
Heroes his act with shouts survey'd :
And Thetis' son, his brave compeer
Implored him from that glorious day
No more to meet the martial fray
Apart from his all-conquering spear.

EPODE III.

O ! for a spirit* that could bid
New words and quickening thoughts to rise,
Of skill the Muse's daring car to guide
In all the might of genius through the skies !
Then would I come with glory's bay,
While Fame and Friendship fired my lay,
To grace the brothers' Isthmian crown,
The prize Lampromachus † had won,
The twin achievement proud of one victorious day.

Temple of Minerva Alea, at Tegea in Arcadia, built by Scopas, the celebrated Parian statuary, on the site of a former one, which Aleus had erected to that goddess. It surpassed all the temples in the Peloponnese, both in magnitude and decoration, having the Doric order of columns (within, as it should seem), surmounted by the Corinthian, and without a row of the Ionic.—*Paus.* lib. viii. c. 45. Large masses of the Doric still remain, according to the testimony of Mr. Dodwell.

* Spenser appears to have had this passage in his mind when he wrote the following lines, which the reader will forgive me for inserting :—

Who now shall give unto me words and sound
Equal unto this haughty enterprise ?
Or who shall lend me wings, with which from ground
My lowly verse may loftily arise,
And lift itself unto the highest skies ?
Fa. Qu. b. ii. c. 10, sta. 1.

† The Scholiast says, that Epharmostus and Lampromachus were kinsmen, συγγενεῖς ; Heyne says, "or brothers," which is rather more consistent with the manner in which the poet introduces Lampromachus. It seems probable that the two victories were obtained at the Isthmian Games, it being very unlikely that the Isthmian and Olympic Games, as Mr. Pye justly observes, should have been held on the same day.

STROPHE IV.

Where Corinth's portal* parts the main
Two triumphs more brave Epharmostus gain'd;
Others on Nemea's shelter'd plain:†
He from th' Athenian youths‡ the prize obtain'd;
From men th' Argolic shield§ he won:
Oh! what a strife at Marathon,||
With beardless foes no longer pair'd,
'Gainst sturdier age the stripling dared!
Himself unfoil'd with dexterous bound
He writhed and whirl'd them to the ground.
Graced with the goblet's silver meed
What shouts, what plaudits from the throng
Cheer'd, as the champion stalk'd along,
His manly port, his manlier deed.

* *Corinth's portal.* This expression is particularly applicable to Corinth, being the entrance or gate of the Peloponnese; it is also in the isthmus between the Corinthian and Saronian gulfs, for which reason it is called, in the *Olymp.* ode xiii. stro. i., Ἰσθμίου πρόθυρον Ποσειδᾶνος, the portal of Isthmian Neptune. It is here mentioned figuratively for the Isthmian Games.

† *Nemea's sheltered plain.* At the Nemean Games, celebrated at Nemea, between Argos and Corinth.

‡ *Athenian youths.* This victory was gained over the youths under age at the Panathenaïc Feast at Athens, of which more will be said on *Pyth.* ode ix. ep. iv.

§ *Th' Argolic shield.* There was a game at the celebration of the Ἡραῖα, or Feast of Juno at Argos, which consisted in pulling down a shield strongly fixed to the theatre, for which the prize was a brazen shield.—*Pott. Antiq.* vol. i. p. 397.

|| *At Marathon.* The Scholiast tells us, that this victory in the wrestling game was gained at the Ἡράκλεια, or Feast of Hercules, celebrated at Marathon by the Athenians, the prize being a silver goblet. This amusement still continues in Greece, as the reader will find by referring to Dr. Clarke's description of a wrestling-match which he saw at Nauplia, and where the competitors were oiled and dusted after the ancient manner.—*Cl. Trav.* vol. iii. p. 341.

ANTISTROPHE IV.

At Jove's Lycæan Feast * the whole
Parrhasian host marv'lling his might survey'd;
Marvell'd Pellenè,† when the Stole,
Winter's warm antidote, his bulk display'd.
Witness the tomb, where Thebans grace
The Games of godlike Iölas; ‡
Witness Eleusis' § wave-born strand
The toils and triumphs of his hand.

* *Jove's Lycæan Feast.* These games, at which the conqueror was rewarded with a suit of brazen armour, were celebrated at Parrhasia, a city of Arcadia, near Mount Lycæum, on the top of which there was an altar, with golden eagles, and two columns facing the east, sacred to Lycæan Jupiter, and a commanding view of the whole Peloponnesus.—*Stra.* lib. v. p. 595; *Paus.* lib. viii. c. 28. A mound of earth, probably that mentioned by Pausanias as the site of the Lycæan altar, as well as some ancient blocks of hewn stone, were observed by Mr. Dodwell on one of the highest summits of this mountain.—*Dodw. Trav.* vol. ii. p. 393.

† *Pellenè.* The games celebrated at Pellenè were the Ἥραια, in honour of Juno, at which a rich stole or garment was the prize, according to the Scholiast on Aristophanes, Ὀρν. pp. 6 and 7, and *Pott. Antiq.* vol. i. p. 398. Although Benedict, in his Paraphrase, says, that it was at the Theoxenia, the feast of Apollo.

‡ *Iölas* or *Iolaüs* was the son of Iphicles the brother of Hercules, whom he is said to have assisted in most of his labours.—*Paus.* lib. viii. c. 45. He was in high estimation among the Greeks, and of course with Pindar, who never fails to exalt his country. An altar was dedicated to him jointly with Alcmena in the temple of Hercules called Cynosarges at Athens. Near the Prætian Gate at Thebes a stadium and gymnasium were named after him; and an heroic monument, of which no remains are left, was shown to Pausanias as his, although the Thebans admitted that he died in Sardinia. To this monument (probably a cenotaph), Pindar here alludes and to the games, which were the horse-race, wrestling, and the Pentathlon, celebrated there in his time in honour of this hero.—*Paus.* lib. i. c. 19; lib. viii. c. 14; lib. ix. c. 23.

§ *Eleusis,* a city of Attica, between Athens and Corinth, where the rites of Ceres, called the Eleusinian Mysteries, were celebrated. The goddess had a temple there and a mystic cell, σηκὸς, built after Pindar's time by Ictinus, the architect of the Parthenon, equal in capacity to a large theatre.—*Strab.* lib. ix. p. 605. The mysteries were solemnized by the Athenians every fifth year, and lasted nine days, the games being held on the seventh, and the victor rewarded with a measure of barley, that grain having been first sown at Eleusis.—*Pott. Antiq.* vol. i. p. 393.

From Nature * all perfections flow:
And though from task'd attention slow
Taught excellence will sometimes strain
And struggle to renown; if Heav'n
Has not th' inspiring impulse given,
'Tis silence best rewards the pain.

EPODE IV.

Life's walks are various: one concern
The crowded world can ne'er sustain:
To Fame's high path the steps of Genius turn.
Thy gift aloud proclaim; in daring strain
Tell, how of birth propitious sprung
Th' Oïlean Games† robust and young
With dexterous arm and dauntless eye
Thy champion braved, and Victory
With all his glorious wreaths the shrine of Ajax hung.

ODE X.

TO AGESIDAMUS, OF LOCRIS EPIZEPHYRIA,

Victorious in the Game of Boxing.

STROPHE I.

WHERE stands Archestratus' triumphant son,
Th' Olympic victor,‡ written on my mind?
My promise of sweet song for him design'd
Had from my faithless memory flown.

* *From Nature, &c.* This is a favourite sentiment with our poet. (See *Olymp.* ode ii. stro. v.) Horace, as we know, thought that poetical excellence depended as much on study as on talent. It is probable that each of these distinguished writers took his model from himself.

† *Th' Oïlean Games.* These were celebrated at Opus in honour of Ajax the son of Oïleus, who led the Locrians with forty vessels to the Trojan war.—*Il.* ii. l. 527. The games in honour of Ajax, the son of Telamon, were at Salamis.—*Hesych.* on the word Αἰαντεῖον.

‡ *Th' Olympic victor.* This victory was gained in the 84th Olympiad;

But thou, O Muse, from whom no treachery springs,
And Truth, fair daughter of high Jove,
Lend me your upright efforts to remove
The slur that Slander on mine honour flings.

ANTISTROPHE I.

'Tis true the distant dilatory day
Hath brought to shame the debtor and the debt:
With amplest usury he'll discharge it yet,
And melt the keen reproach away.
Mark how the strong wave, as it sweeps along,
Rolls the wash'd pebble from the shore;
Mark how th' arrear shall vanish as we pour
Friendship's full tribute, our historic song.

EPODE I.

For Truth with the Zephyrian Locrians * dwells:
They love th' heroic Muse and martial field.
Cycnus † with onset fierce, as story tells,
Th' o'erpowering might of Hercules repell'd.
As by Achilles roused Patroclus ‡ stood;
So to stout Ilas on th' Olympian sand
The boxer's palm Agesidamus owed.
Oft hath the cheering friend, when Nature's hand
Has touch'd the warrior's heart with Virtue's flame,
Gigantic deeds inspired, and Heav'n confirm'd his fame.

it appears, however, that this ode was not written till long after, a delay which had been imputed to Pindar as an intentional breach of promise.

* *The Zephyrian Locrians.* The Zephyrian or Epizephyrian Locrians inhabited the country to the westward of Parnassus, as the Epicnemidian and Opuntian did that on the eastern side of the same range, and bore engraved upon their public seal the figure of Hesperus or the evening star (*Stra.* lib. ix. p. 638), which Mr. Dodwell also noticed on many of their coins.—*Dodw. Trav.* vol. i. p. 154.

† *Cycnus.* This was the son of Mars; the Cycnus conquered by Achilles was the son of Neptune. Hercules at the beginning of the contest with Cycnus, who was assisted by Mars, fled from him, but afterwards engaged and slew him.

‡ *Patroclus.* This is said to have happened at the time when Telephus repulsed the Greeks on their landing in Mysia.—*Olymp.* ode ix. antistro. iii.

STROPHE II.

Conquests by toil unearn'd to few belong:
Action's the sovereign good, the light of life.
But me Jove's Hallow'd Rites the athletic strife
And matchless Games in solemn song
Bid blazon; which the potent Hercules
Stablish'd by Pelops' ancient tomb;
What time the godlike Cteatus* to his doom
He sent, though sprung from him that rules the seas,

ANTISTROPHE II.

Him with bold Eurytus, the largess due
Thus from reluctant Augeas to compel.
Them on their journey in Cleonæ's† dell
Th' avenging chief from ambush slew.
Just retribution! his Tirynthian host,‡
Surprised in Elis' close defiles,
Molionè's o'erweening sons by wiles
Had crush'd; and all his choicest chiefs§ were lost.

* Cteatus and Eurytus were the sons of Molionè and Neptune, and are accordingly introduced by Spenser as marine guests at the marriage of the Thames and Medway.—*Fa. Qu.* b. iv. c. 11, st. 14. The story of their death is this:—Augeas, king of the Epéans or Eléans, who was immensely rich in flocks and herds, had engaged Hercules to cleanse his stalls; which service he performed by turning a river through them, and on Augeas refusing to pay him the stipulated reward, which was every tenth cow, he made war against him. Cteatus and Eurytus assisted Augeas, and destroyed Hercules' army, as stated in the text; in return for which he laid in wait for them, and slew them as they were coming from the Isthmian Games, in the neighbourhood of Cleonæ; where Pausanias saw their monuments near the Temple of Minerva.—*Paus.* lib. ii. c. 15; lib. v. cc. 1, 2.

† *Cleonæ's dell.* Cleonæ was a town situated on a round hill near the road from Argos to Corinth, distant about ten miles from the latter, whose lofty citadel (the Acrocorinthos) is visible from its summit. It is belted with six terraces rising above each other. Homer describes it as a well-built town in the time of the Trojan war; and part of its massive walls continue to this day.—*Il.* ii. l. 570; *Stra.* lib. viii. p. 579; *Dodw. Trav.* vol. ii. p. 206.

‡ *Tirynthian host.* Hercules, at the time of this affair with Augeas, lived at Tiryns near Argos; from whence he is often called Tirynthius heros by the Latin poets. For Tiryns, see *Olymp.* ode vii. antis. ii. and *note.*

§ *Choicest chiefs.* Among these were Iphicles the brother of Hercules, and Telamon, the father of Ajax.

EPODE II.

That guest-beguiling king the wrath of Heaven
Soon reach'd. He saw the sceptre of his sway,
To sword and flame his wealth and country given,
Saw his Epeian* kingdom pass away,
Sunk in Destruction's gulf! 'Tis hard indeed
The conflict with a mightier foe to close;
And wit forsakes whom Fate hath doom'd to bleed.
Himself a captive thus, the last of those
Whose loyalty his fault and fortune shared,
'Scaped not the dire revenge Herculean rage prepared.

STROPHE III.

That justice satisfied, the son of Jove
Muster'd his conquering bands and massy spoils
On Pisa's plain, the fruits of all their toils.
To his great Sire the sacred Grove
He compass'd out; and in clear space within
Paled all the sever'd Altis† round;
For the free banquet smooth'd the circled ground;
And crown'd Alpheius' banks with many a shrine

* *Epeian.* The Eleians were called the Epeians, as in Homer (*Il.* ii. l. 619), till after the time of Augeas, the son of Eleus, or (as some say) Ἥλιος, the sun. For a pleasing account of the flocks and herds of Augeas, see *Theoc. Idyl.* xxv. l. 24, *et seq.*

† *Altis.* It is not very clear from this passage, compared with the 2nd and 3rd strophes of the 3rd Olympic Ode, whether the Altis occupied the whole clear space within the circuit of the grove, or only a severed part of it, or whether the grove was within, and a part only of the Altis, or only a plantation round the Hippodrome. Pausanias unfortunately has not given us a topographical description of the place: he says nothing of any grove, or tree except the Callistephanus (the wild olive, which supplied the chaplets for the victors), nor has even informed us in direct terms whether the Stadium and Hippodrome were within the Altis or without; although it seems from one passage at least that the Hippodrome was without (*Paus.* lib. v. c. 15). If the Altis had any visible boundary, it is to be collected from this writer, that it was not a belt of trees, but a wall (lib. v. cc. 24, 25): neither does he allude to any plantation round the Hippodrome. We are, however, told by Pindar in the *Olymp.* ode iii. stro. ii. iii., that, there being no trees at Olympia, Hercules obtained the wild olive from the Hyperboreans, to form the Grove of Jupiter, and to plant it round the Hippodrome. Now if the plantation round the Hippodrome and the Grove of Jupiter were the same thing, and if the Hippodrome was not within the Altis, the latter

ANTISTROPHE III.

To the twelve Sovereign Gods.* Yon bordering peak
The Cronian Mount he call'd, a nameless waste
When old Ænomaüs reign'd, by song ungraced,
And drench'd with snows its turrets bleak.
To that prime consecration and high rite
The Fates† in stern attendance came;
And Time, whose sole probation can proclaim
Truth to be true, that season stay'd his flight.

could not have been the grove, or ἄλσος; and if the grove were not the plantation round the Hippodrome, it could not have been the Altis, which, as far as we can gather from Pausanias, was surrounded by a wall. It is more probable that this sacred grove surrounded the old temple of Olympian Jupiter before the erection of the new one in the time of Phidias, than that it occupied or surrounded the whole Altis; which contained within it, in addition to that temple, the temples of Juno and of Cybelè, the Pelopion, the Prytanæum, the Proedria, the Leonidæum, the Pæcilè or Painted Cloister, seven Treasuries, the Hippodamion occupying an acre of ground, and was in short so large, that the battle between the Spartans and Eleians was fought within it.—*Paus.* lib. v. and vi. c. 2. In the passage, on which this note is written, Pindar uses both the words ἄλσος and ἄλτις, apparently to denote two different things, the former not signifying merely a sacred inclosure, but a grove of trees. Yet Pausanias tells us, that having perverted the name, they had called the sacred ἄλσος of Jupiter ἄλτις, from antiquity: he adds, however, that by Pindar the whole place (τὸ χωρίον) is named Ἄλτις (lib. v. c. 10); which Damm says, not stating his authority, was in the Eleian language the same as ἄλσος. The word is not in Hesychius, or in the old edition of H. Stephens's Thesaurus, though in Valpy's new edition, it is said to be the same as ἄλσος. Robert Stephens renders it a grove; Benedict, a temple; Damm, contrary to all authority, the name of the Temple of Jupiter; and Schmidius and Heyne, simply Altis, *i. e.* they do not translate it but treat it as the proper name of an inclosed spot at Olympia.

* *To the twelve Sovereign Gods.* We have before observed that the six double altars there mentioned, were dedicated to fourteen deities, including the three Graces. I suppose, however, that the twelve gods here alluded to were the Dii nobiles of Ovid, or Dii majorum gentium, whose pictures were in a cloister in the Ceramicus, at Athens (*Paus.* lib. i. c. 3); and which, if they were the same, which Spence has placed in the Roman Pantheon, were Jupiter, Juno, Minerva, Neptune, Vesta, Apollo, Diana, Ceres, Mercury, Venus, Mars, and Vulcan.

† *The Fates.* There was an oblong altar at Olympia dedicated to the Fates.—*Paus.* lib. v. c. 15. The poet means by this figurative expression, that the Olympic games were originally destined for duration.

EPODE III.

He in his course advancing to this hour
Bears record where the Hero's altars rose;
The gifts of war how portion'd he, the flower
Of all the spoils he gain'd from all his foes;
How solemnized his great Quinquennial Feast.
Say now, what envied youth the new-wrought crown
Earn'd in that first Olympiad, from the crest
Of his foil'd foe plucking his fresh renown?
Who quell'd his rival in the manual war.
Flew on the bounding foot, or whirl'd the madding car.

STROPHE IV.

Æonus first, Licymnius'* youthful son,
Who ruled in Midea's† walls his native force,
With speed unmatch'd along the Stadian course
The light pedestrian chaplet won.
First in the wrestler's ring from Tegea's‡ plain
Shone Echemus. To Tiryns shore
The Boxer's manly prize Doryclus bore;
While four fleet coursers with his mastering rein

ANTISTROPHE IV.

To the bright goal Mantinean § Semus took.
Home to the mark the lance of Phrastor flew:
Farthest with circling hand and impulse true
Enikeus hurl'd the whirling rock; ||

* *Licymnius'*. This was the son of Alectryon and Midea, the spurious brother of Alcmena, killed by Hercules.

† *Midea*, a town in Argolis, not far from Nauplia, probably so named after the mother of Licymnius, being under the government of Alectryon. Mr. Dodwell describes some ruins, which he conjectures to have been those of Midea.—Vol. ii. p. 249.

‡ *Tegea*, a city of Arcadia, of which Echemus was king, lying between Mantinea and Lacedæmon.—See *Olymp.* ode ix. antistro. iii. *note on Telephus.*

§ *Mantinea.* Mantinea, a town famous for the victory and death of Epaminondas, the celebrated Theban general, was situated immediately north of Tegea, in Arcadia. It is singular that the first chariot-race at Olympia should have been won by the native of a town, of which Neptune, the god of horses, was the tutelary deity.—*Dodw. Trav.* vol. ii. p. 423.

|| *Whirling rock.* This was the discus or quoit, which was made of

That all his peers the triumph of his might
With shouts applauded. Rising now
The soft-eyed Moon on Evening's tranquil brow
Hung the full circle* of her lovely light.

EPODE IV.

There in full choir the genial Feast† around
Encomiastic songs and joyful strains
Rung through the sacred Grove: such cheering sound
Swells for the crown our Locrian hero gains.
True to the custom'd and constituent rite,
Sing we the thunder and the dazzling bolt
That arms Jove's fiery grasp, when in his might
He hurls the bellowing vengeance thro' the vault.
To the loud pipe respond the melting lays
Which late from Dirce's fount‡ her lingering minstrel pays;

STROPHE V.

Dear, as the smiling infant, which the wife
Almost past hope to its fond father bears
Now far declined into the vale of years,
And warms with love his waning life.
For who, that with long thrift and honest toil
His patrimonial store hath swell'd,
Loathes not in childless age his gains to yield,
And leave strange heirs to riot on the spoil?

either stone, as appears from this passage and *Odyss.* viii. l. 190; or of brass, as in Statius, *Theb.* lib. vi. l. 648, or of iron. It was flat and square, or like a lentil.

* The Olympic games were solemnized at the full of the moon.

† *The genial Feast.* We learn from Pausanias, that in the Prytanæum in the Altis, at Olympia, opposite the cell where the ἑστία, or Ever-burning Hearth, was placed, there was a banqueting-room, in which the victors were entertained; and the songs that were sung there, were in the Doric dialect (lib. v. c. 15), an additional reason why Pindar should characterize his Olympic odes by the title of the Dorian Lyre.

‡ *Dirce's fount.* This was a fountain at Thebes often mentioned by our poet, whom Horace has therefore called the Dircæan Swan. It appears from the sixth Isthmian ode, l. 108, *et seq.* to have been near the gates of Thebes, one of which was called κρηναῖαι πύλαι, the Fountain Gate, called by Statius the Dircæan Gate.—*Paus.* lib. ix. c. 8; *Stat. Theb.* lib. viii. l. 357.

ANTISTROPHE V.

So who with name unsung* from Glory's fray,
Agesidamus, sinks to Death's domain,
The slave of thankless care hath breathed in vain,
And flung life's rapturous hour away.
For thee the sweet voice of the warbling lyre,
The soft mellifluous flutes diffuse
Their mixt harmonious graces. Fame pursues
Where Jove's Pierian Maids the strain inspire.

EPODE V.

By them inflamed have I with earnest praise
Th' illustrious Locrians crown'd; pour'd on their town,
Home of the brave, the honey of my lays, †
And swell'd, Archestratus, thy son's renown.
Him by th' Olympic altar I beheld
Quelling the mightiest with his vigorous arm :
In beauty's flower his manly form excell'd,
Where Youth o'er Strength diffused her early charm ;
Such Youth as erst by winning Cypria ‡ led
Relentless death repell'd from blooming Ganymede.

* *With name unsung.* Theocritus in the same spirit says:

But chief the Muses' sacred priests revere,
That, when the grave shall hide thee, thou mayst hear
Thy virtues blazon'd, nor to fame unknown
Wail on the banks of cheerless Acheron.—*Idyl.* xvi. l. 31.

† *The honey of my lays.* Lucretius illustrates poetry by the same metaphor.

To win thy ear, I've chosen to rehearse
In the sweet accents of Pierian verse
My reason'd theme, and touch it for thy use
As with the dulcet honey of the Muse.—Bk. i.

‡ *Cypria,* Venus; in the original κυπρογενής. Hesiod (not to detail all the stories of her genealogy) tells us, that Venus was called κυπρογενής, because she was born in Cyprus.—*Theog.* 199. The fact, however, is, that the celestial Venus was first worshipped by the Assyrians, and then by the Paphians, in that island (from whence she derived the names of κύπρις and κυπρογενής), and by the Phœnicians at Ascalon; who by means of their commercial intercourse, introduced her rites into the island of Cythera, from whence she acquired the name of Cythereia, and was figuratively said to have risen from the *foaming*

ODE XI.

TO THE SAME AGESIDAMUS,

*For his Victory in the Game of Boxing.**

STROPHE.

Sometimes we need the breathing gale,
Sometimes the soft celestial rain,
Child of the cloud,† to bless the vale;
But when Success Adventure crowns, the lyre's mellifluous strain
To spread th' eternal blazon, and assever
On Fame's unfailing oath, that Virtue lives for ever.

ANTISTROPHE.

To those, that win th' Olympian prize
Such lavish eulogies belong;
And such my willing tongue supplies:
For aye the flowers of genius bloom, when Heav'n inspires the song.
Son of Archestratus, thy proud renown,
(Agesidamus hear!) thy olive's golden crown,

sea, a fiction recorded by the poets in her title Aphroditè. Pausanias tells us, that from an inscription on a statue, or square stone at Athens, representing the celestial Venus, it appears that she was deemed the eldest of the Fates; a character in which, in addition to her more common one, she may with much elegance have been supposed by the poet to have assisted Youth in conferring immortality on Ganymede.—*Paus.* lib. i. cc. 14, 19.

* Whether this ode was written to commemorate a second victory obtained by Agesidamus, or only as the usury which he engages in the second antistrophe of the preceding ode, to pay for his delay in writing it, has not been ascertained. The latter seems the more probable supposition.

† *Child of the cloud.* Statius applies the same image to the rivers,

Nubigenas e montibus amnes.—*Theb.* lib. I. 365.

The cloud-descended mountain-streams.

EPODE.

Won by thy matchless hand shall share
The sweet melodious lay,
The Western Locrians* all my care:
There, Muses, join the festal choir, for they
Chase not, I ween, the stranger from their shore,
Nor live unlearn'd in Glory's lore.
Science and warlike enterprise are theirs:
The Fox, the raging Lion, every creature
Unchanged its inborn instinct bears,
Leaves not the cast of Nature.

ODE XII.

TO ERGOTELES OF HIMERA,

Victor in the Long Foot-Race.†

STROPHE.

DAUGHTER of Eleutherian Jove,‡
Protecting Fortune, to thy power I pray
To guard imperial Himera: §
Guided by thee || the winged gallies move

* *The Western Locrians.* We learn from the preceding ode, that Agesidamus was a Zephyrian, or Western Locrian.

† *The Long Foot-race,* or δολιχόδρομος, was a race six times, or according to Suidas, twelve times, round the foot-course, as Bentley tells us.

‡ *Eleutherian Jove.* The titles of Fortune and Eleutherian Jupiter were familiar to the mind of Pindar: for, after the defeat of Xerxes' army near Platæa, a city of Bœotia, the Greeks erected a temple to Jupiter Eleutherius, that is, the guardian of liberty (*Stra.* lib. ix. p. 632); and at Thebes there was a temple dedicated to Fortune.—*Paus.* lib. ix. c. 16. The reader will no doubt observe the propriety of opening with an address to this goddess, thus descended, an ode written in honour of Ergoteles; who had fled from a sedition in which he had been engaged in Crete, to the city of Himera, in Sicily, where he is said to have taken a successful part in the contest between Hiero and Gelon, as the Scholiast says, though I rather think that it was between Hiero and Theron. —*Diod. Sic.* lib. ii. c. 48.

§ *Himera,* a city situated on the northern coast of Sicily, celebrated for its warm baths, and for being the birthplace of the poet Stesichorus.

|| *Guided by thee, &c.* So Horace in the first book of his odes, ode

Through the wide sea: thine are th' impetuous wars,
The pondering councils: by thy changeful sway
Now sunk below, now lifted to the stars
Thro' life's illusions vain Hope steers her wandering way.

ANTISTROPHE.

But by sure presage to descry
Th' approaching day's event, mysterious Heaven
Hath not to helpless mortals given;
And all is blind tow'rds dim futurity.*
Oft on the best in fond Opinion's spite
Joy's sad reverse has fall'n; others no less
With Woe's distressful storms long doom'd to fight.
Have changed in one short hour disaster to success.

EPODE.

Son of Philenor,† thy renown
Had shed its faded flower,
Thy speed beyond thy native bower,
Like the brave cock's‡ domestic wars, unknown:
Had not, Ergoteles, the civil fray,
That friend with friend embroils,
Forced thee from Cnossian fields§ away;
Now in th' Olympic grove for nobler toils,

35, in imitation of this ode of Pindar, calls Fortune the mistress of the sea, dominam æquoris.

* *And all is blind, &c.* Juvenal has given us this sentiment in its most forcible and appalling form.

Since Delphi's shrine is mute, and darkness blind
With nescience of the future damns mankind.—*Sat.* vi. 554.

† *Son of Philenor.* Philenor was the father of Ergoteles, to whom this ode is addressed.

‡ *Like the brave cock's, &c.* Heyne observes, that the figure of a cock was impressed upon the coins of Himera, a circumstance which might have suggested this comparison to the poet: to which we may add that this bird was probably a favourite symbol also among the Cretans; for among the statues in the Altis, at Olympia, of the nine chiefs who (as Homer tells us) drew lots for the privilege of combating with Hector, that of Idomeneus, the king of Crete, bore a shield, with a cock emblazoned on it, being the emblem of the Sun, the father of Pasiphaë from whom that warrior was descended.—*Paus.* lib. v. c. 25.

§ *Cnossian fields.* Cnossus was a city of Crete, celebrated for the Labyrinth, in which the Minotaur was confined. It was the birthplace of Ergoteles, from which he had been driven in consequence of his share i the sedition mentioned in the text.

By Isthmians once, and twice in Pythò crown'd,
A worthier hearth thy Fame has found
By the warm waves of Himera,
Whose Nymphs by thee ennobled hail thy stay.

ODE XIII.

TO XENOPHON THE CORINTHIAN,

Victor in the Single Foot-Race and in the Pentathlon.

STROPHE I.

WHILE to the House thrice in Olympia* crown'd,
The citizen's indulgent friend,
The stranger's host, my praise I send;
Thee, prosperous Corinth,† for thy race renown'd,
Portal of Isthmian Neptune,‡ shall my strain
Forget not. There the Golden Sisters reign

* *Thrice in Olympia.* Thessalus, the father of Xenophon, had also won the single foot-race at Olympia (as will appear in the second antistrophe), making with those of his son three Olympic victories in that family.

† *Prosperous Corinth.* So Homer calls this city ἀφνειόν τε Κόρινθον, the wealthy Corinth; although, as Pausanias observes, she seems not to have been a sovereign state at the time of the Trojan war, but with Pellenè, Sicyon, and others, to have only furnished her contingent to the hundred ships under the command of Agamemnon.—*Il.* ii. 570. Her prosperity no doubt arose from the advantages of her situation between two gulfs communicating with the Ægean and Ionian seas, that is, with Italy, Sicily, Asia, and Africa; and affording the only land-passage to the Peloponnese and the northern states of Greece. Many stories are told of the wealth of the Corinthians: among others that of Cypselus, who destroyed and succeeded to the tyranny of the Bacchiadæ, and who sent as an offering to Olympia the full-sized statue of a man made entirely of beaten gold.—*Stra.* lib. viii. p. 580. For a descripton of Corinth as it was and now is, the reader is referred to the last-cited author, to *Pausanias*, lib. ii.; *Clarke's Trav.* vol. iii. p. 730; and *Dodwell's Trav.* vol. ii. p. 187.

‡ *Isthmian Neptune.* That Neptune should have been worshipped at a place so indebted to the sea for its prosperity, might be of course expected. We are told, however, that, in a contest for Corinth between

From Themis sprung,* Eunomia pure
Safe Justice and congenial Peace,
Basis of states; whose counsels sure
With wealth and wisdom bless the world's increase,

ANTISTROPHE I.

And Insolence the child of bold-tongued Pride
Far from the social haunt repel.
Many a fair tale have I to tell,
Which fearless Truth forbids my song to hide,
If aught could hide what Nature's grace bestows.
Sons of the famed Aletes,† round your brows

that god and Apollo, the Acropolis was adjudged by Briareus, their umpire, to the latter, and the Isthmus to the former, to whom it ever afterwards belonged. The Temple of Neptune, in which there were statues of himself and Amphitritè, standing in their chariot, is described by Pausanias, lib. ii. c. 1. Its present remains, as well as those of the adjacent theatre and stadium, where the Isthmian Games were solemnized, were discovered by Dr. Clarke, a little to the south of Mount Oneius, near the Saronian gulf.—*Clarke's Trav.* vol. iii. p. 751, *et seq.*

* *From Themis sprung.* These three daughters of Themis, called Ὧραι, Hours, of whom (see *Paus.* lib. v. c. 17) there were three statues seated on thrones in the Temple of Juno in the Altis, at Olympia, are not to be confounded with the Hours who, according to Ovid, harnessed the horses of the Sun, and who are so beautifully portrayed in Guido's celebrated picture of Aurora; from whom they differ both in function, character, and number, as the passage in Hesiod, from whence Pindar, as usual, takes their genealogy, will show.

Bright Themis next received th' embrace of Jove,
And bore the Hours, the pledges of his love,
Justice and Eunomy, and Peace serene,
That perfect all the works of mortal men.

Spenser has also introduced them as attendants on Mercilla.

"Just Dicè, wise Eunomia, mild Eirene."
Fa. Qu. b. v. c. 9, stro. 32.

We have no English word for Eunomia, which signifies the genius of good laws.

† *Aletes.* This was the great-great grandson of Hercules, who led the Dorians against Corinth, which was delivered up to him by the descendants of Sisyphus, theretofore the ruler or Archon of that city. Aletes and his posterity were succeeded by the Bacchiadæ, who were expelled by Cypselus, the founder of the monarchy.—*Paus.* lib. ii. c. 4. The classical reader will perceive why Theocritus has made Gorgo boast at the same time of her Corinthian origin and Doric dialect.

And to be plain, our sires from Corinth sprung;
And Dorians sure may use the Doric tongue.—*Idyl.* 15, 93.

Oft have the blooming Hours* display'd
At sacred game in Glory's field
Triumphant Virtue's noblest braid;
Oft to your throbbing hearts by hints reveal'd

EPODE I.

Discoveries old of Wisdom's ways,
And works still pregnant with th' inventor's praise.†
Whence sprung the Dithyrambic choir?‡
The bull by dancing Bacchants led?
Who taught to curb the courser's fire?§
Who on the solemn Temples first outspread
The Sovereign Eagle's|| sculptured wings?
Yours is the Muse's warbled lay,¶
And Mars,** to panting youth that brings
The wreath that crowns the fatal fray.

* *The blooming Hours*, the daughters of Themis above mentioned.

† Virgil has placed the discoverers of useful arts in his Elysium.

Who by invented arts improved mankind.—*Æn.* vi. 663.

‡ *The Dithyrambic choir.* This was a circular dance, invented at Corinth, and performed at the Feasts of Bacchus, where a bull was the prize and sacrifice, as the Scholiast informs us.

§ *The courser's fire.* The sequel of this ode will show, that the curb or bit, and probably the art of managing horses, was first discovered (at least in Greece) by Bellerophon, the descendant of the Corinthian Sisyphus.

|| *The Sovereign Eagle's, &c.* The triangular space, or Tympanum, over the porticos, at each end of the Grecian temples, was called the ἀετοὶ or Eagles, each being perhaps originally ornamented with an eagle standing with expanded wings, so as to correspond with the figure of the Tympanum. The invention of this ornament, or, perhaps, of the Tympanum itself, the poet here ascribes to the Corinthians. It should seem also, that the whole space within the temple, next the roof, between the tympanums, was called the ἀετοὶ or ἀέτωμα.—See *Paus.* lib. i. c. 24; lib. x. c. 19. Dr. Clarke tells us, that the souls of kings, over whose sepulchres temples were first erected, were formerly supposed to be carried to heaven on the wings of eagles; that at their funerals an eagle was made to fly over the grave, and that from thence this ornament was placed upon the tympanums of their temples.—*Trav.* vol. iii. p. 721, *note* 2. But he cites no authority for this hypothesis; and in *Pausanias*, lib. ii. c. 7 (which he quotes), the coverings of the Sicyonian tombs are likened to the ἀετοὶ of temples, as if the shape of the former had been borrowed from the latter.

¶ *Warbled lay.* This is supposed to allude to Eumolpus and Æson, two Corinthian poets, whose works have not reached us; but the latter, as the Scholiast says, is mentioned by Simonides.

** *Mars, &c.*, alluding probably to the share which the Corinthians

STROPHE II.

Thou, whose wide rule protects the Olympian land,
Grudge not my song, Paternal Jove,
Thy boundless favour from above!
Still o'er this people stretch thy sheltering hand:
Swell the fresh gale of Xenophon's renown,
And for his powers in Pisa shown
Accept the ritual praise we pour.
Pedestrian speed, Pentathlian might,*
Alike he conquer'd: man before
Ne'er join'd th' unequal palms of strength and flight.

ANTISTROPHE II.

His trophied brows the parsley's† crisp'd tiar
Twice at the Feasts of Isthmus bound:
His deeds the Nemean rocks resound:
The dazzling speed of Thessalus his sire
Still famed on Alpheus' banks obtain'd the crown:
He, ere one sun on Pytho's peaks went down,
The single gain'd and double race:
Three wreaths on Athens'‡ rugged strand
In one short month's triumphant space
Twined round his radiant locks their blended band:

had in the celebrated battles of Thermopylæ, Salamis, and Platæa, against the Persians.

* *Pentathlian might.* The Pentathlon, which signifies the Five-Games, consisted of throwing the javelin and the discus (something like a quoit), of leaping, running, and wrestling, as the ancient well-known epigram attests.

The Leap, the Race, the Wrestle, Disc, and Lance.

West has justly observed, that the victor in the Pentathlon required such an union of strength and agility, that it was scarcely possible for him to possess enough of either, to excel a competitor in any of these five exercises exclusively.

† *The parsley's, &c.* The Isthmian, as well as the Nemean crown, was a wreath of parsley; both these games, as the Scholiast observes, having been instituted to commemorate the dead, the former Melicertes, and the latter Archemorus, and this plant being sacred to the subterranean deities. It appears that Xenophon was victorious twice in the Isthmian, and once in the Nemean Games.

‡ *Three wreaths on Athens', &c.* The three games at Athens, in which Thessalus, the father of Xenophon, was victorious, were the

EPODE II.

Sev'n times the Hellotian prize* he bore,
And with his sire, th' illustrious Ptæodore,
'Twixt the two gulfs in Neptune's Game†
Earn'd for his meed the minstrel's chant,
The rapturous gift of deathless Fame.
How graced your matchless deeds the Lion's haunt?‡
How shone the Delphian steeps§ below?—
Th' excess confounds me, while I teach
Your multiplied exploits; for who
Shall count the sands that heap the beach?

STROPHE III.

But all things have their bounds, by wisdom's sight,
When just Occasion warns, descried:
And I thus launch'd on Praise's tide
To hymn departed glory, and the fight
Where Virtue wins th' heroic victory,
Disdain to frame the laudatory lie

Stadion, or single foot-race; the Diaulos, or double foot-race; and the Hoplitodromus, or foot-race by men in armour.

* *The Hellotian prize.* The Hellotian Games were solemnized at Corinth, at the Feast of Minerva Hellotis, in which young men ran with lighted torches. This name, according to the Scholiast, followed by Potter, was given to the goddess (among other reasons), because, when the Dorians took Corinth, and had set fire to her temple, for the purpose of destroying a young woman, called Hellotis, who had taken refuge there, Minerva visited their city with a pestilence; to avert which and appease her anger, the feast and games, thence called Hellotian, were instituted.

† *Neptune's Game,* viz. the Isthmian Games, celebrated in the Isthmus between the Corinthian and Saronian gulfs.

‡ *The Lion's haunt.* On the mountains between Nemea and Cleonæ, distant from each other about two miles, the den of the Nemean lion, killed by Hercules, was shown to Pausanias; the poet, therefore, with some little latitude of expression, calls the place of the games the Lion's haunt.—*Paus.* lib. ii. c. 15; *Chandl.* vol. ii. p. 261.

§ *The Delphian steeps below, i. e.* the place where the Pythian Games were held. For a description of its ancient state, see *Paus.* lib. 10, and of its present state including the Stadium and the fountain of Castalia, see *Clarke's Trav.* vol. iv. pp. 177, 190.

E'en for proud Corinth; though she boast
The gifted god-like Sisyphus,*
And her that rescued Argo's host †
Spite of her sire to gain her Minyan spouse.

ANTISTROPHE III.

Add what her sons before the Dardan wall ‡
Of warlike hardiment display'd
Each side the combat; § these array'd
With Atreus' race fair Helen to recall,
Those to retain conflicting. Glaucus there
Lycia's bold captain taught e'en Greeks to fear.
His boast was, that his sire of yore
By pure Pirenè's fount ‖ his reign
O'er all her towering city bore
And call'd her walls his palace and domain;

* *Sisyphus*, an ancient king, or rather ruler of Corinth, father of Glaucus, the father of Bellerophon, celebrated for his wisdom and sagacity, and called therefore by Homer, κέρδιστος ἀνδρων.—*Il.* vi. l. 154. This is the person doomed in the shades below, according to the poets, to the perpetual labour of pushing up a hill a huge stone, which rolled back again the moment it had reached the summit.—*Hom. Odyss.* xi. l. 592. He was, however, in great esteem at Corinth, where the ruins of a large edifice, called the Sisypheion, remained in Strabo's time, supposed to have been either the temple or the palace, or perhaps the tomb of Sisyphus.—*Clarke's Trav.* vol. iii. 735.

† *Argo's host*, the heroes who embarked on board the ship Argo, on the celebrated expedition to Colchis, to bring away the golden fleece; and who would all have been destroyed by the king Æetes, if his daughter Medea, being enamoured with their leader, Jason, had not assisted them with her drugs and incantations, to resist the flames that issued from the nostrils of the brazen-footed bulls, and to destroy the sleepless dragon that watched the object of their enterprise. See *Pyth.* ode iv., where the story is told with great beauty, brevity, and spirit. The noble and interesting poem of Apollonius Rhodius (of which Virgil has so frequently availed himself), as also that of Valerius Flaccus on the same subject, are familiar to the Greek and Latin scholar. Medea fled from Colchis with Jason, into Greece, and afterwards lived with him at Corinth.

‡ *The Dardan wall*, the walls of Troy, of which Dardanus was the founder and king.

§ *Each side the combat.* The Corinthians fought against Troy, under the immediate command of Agamemnon (*Il.* ii. l. 570); while Glaucus, the king of Lycia, grandson of Bellerophon the Corinthian, was engaged on the side of Priam.

‖ *Pirenè's fount.* This fountain was at the foot of the Acropolis, at

EPODE III.

That sire,* who toil'd so long to lead
The grisly Gorgon's refractory seed
Wild Pegasus;† ere Pallas made
For his rude hand the golden rein
In dazzling dream before him laid—
"Sleep'st thou, Æolian king?" with wakening strain
She cried, "Yon fiery steed to rule
"Take this bright spell, and bid thy sire
"Th' Equestrian God,‡ with pastured bull
"Heaping his shrine, thy gift admire."

Corinth, celebrated for its purity.—*Clarke's Trav.* vol. iii. pp. 731, 732. Hence Ovid calls Corinth, of which the ancient name was Ephyrè, Ephyren Pirenida.—*Metamorph.* lib. vii. 391.

* *That sire, &c.* This was Bellerophon, the son of Glaucus, who is said to have tamed Pegasus; and afterwards to have fled from Corinth to Argos, from whence he was banished to Lycia by Prætus, the Argive king, under a false charge made against him by the queen Sthenobœa (whose amorous overtures he had, in fact, rejected), that he had made an attempt upon her chastity. He became at last king of Lycia, which was afterwards governed by his grandson Glaucus, as above stated. It should seem from this ode that he was the inventor of the bit or curb. His memory was revered at Corinth, near which a temple was dedicated to him in a grove of cypress: and in Neptune's Isthmian temple there was a statue of him and Pegasus.—*Paus.* lib. ii. cc. 1, 2.

† *Pegasus.* When Perseus cut off the Gorgon Medusa's head, Pegasus, the winged horse of the Muses, sprang, as Hesiod imports, from the blood that issued from the wound.—*Theog.* 280. His connection with Corinth is recognized in some ancient Corinthian coins, seen by Dr. Clarke, having the head of Minerva on one side, and Pegasus on the other.—*Cl. Trav.* vol. iii. p. 758.

‡ *Th' Equestrian God,* Neptune; who was said to have been the real father of Bellerophon, probably from his skill in horsmanship, Neptune being worshipped by the Greeks, as the god of horses. Accordingly we find, that at Athens and in the Hippodrome at Olympia there were altars, and on the mountain Halesium, near Tegea, a temple, to the Hippian (or equestrian) Neptune.—*Paus.* lib. i. c. 30; lib. v. c. 15; lib. viii. c. 10. How it happened that the ruler of the sea was worshipped as the god of horses, we are not informed; it is said, indeed, that it arose from his assuming a horse's shape, to accomplish his amorous design on Ceres, who, in order to escape from his caresses, had previously undergone a similar transformation.—*Paus.* lib. viii. c. 25. Pausanias himself supposes that Neptune invented horsemanship (lib. vii. c. 21); for which he assigns as an authority (which proves no such thing), that Homer makes Menelaüs require Antilochus to put his hand upon his

STROPHE IV.

Thus in mid night with gleaming Ægis graced,
The Virgin hail'd him as he slept:
Roused on his feet at once he leapt
To clutch the glittering wonder, which in haste
To Polyide* the neighbouring Seer he brought,
And told th' event his foresight sage had taught;
" How while he dreamt the wondrous dream
" Couch'd on her shrine, the daughter chaste
" Of Jove, whose spear's the lightning's beam,
" Herself the potent gold beside him laid."

ANTISTROPHE IV.

Paused not the Prophet, but with press'd advice
Urged him the vision to obey;
" First offering him, whose watery sway
" Bounds the vast Earth, his sturdy sacrifice,
" To Hippian Pallas† next a shrine to build:
" For gods 'gainst oaths and hopes with ease can yield
" To trembling mortals good or harm."
Forth sprung the stout Bellerophon,
Stretch'd on his mouth the thrilling charm,
And made the winged fugitive his own,

horses, and to swear by Neptune that he had not wronged him in the chariot-race (*Il.* xxiii. l. 584): but he adds that Pamphus, an old Athenian hymnist, had said that Neptune was the giver of horses and of ships,

ἵππων τε δοτῆρα νεῶν τ' ἰθυκρηδέμνων.

This, I make no doubt, conceals the whole secret, viz. that the original or improved breed of horses was imported into Greece by sea (that is, by Neptune), from Asia or Africa; and thus the horse issued from the ship that struck upon the land, or as Virgil poetically puts it,

Fudit equum magno tellus percussa tridenti.—*Geo.* i. 13.

* *Polyide.* Polyidus, the son of Cæranus, was a Corinthian soothsayer, whose son Euchenor was killed by Paris at the Trojan war.—*Il.* xiii. 663; *Paus.* lib. i. c. 43.

† *Hippian Pallas.* This is not the only instance in which Neptune and Minerva are brought together in their equestrian character; for on the Hippian Hill, near Athens, there was an altar to the Hippian Minerva, and another to the Hippian Neptune.—*Paus.* lib. i. c. 30.

EPODE IV.

And leapt in brazen arms array'd
On his proud back and with his fury play'd.
With him the Amazons* from the cold
And desert bosom of the sky,
A female host of archers bold,
He smote; with him the warlike Solymi,†
And fierce Chimæra breathing fire—
Pass we his downfall from above,
But mark the ascending steed retire
Within the Olympian stalls of Jove.

STROPHE V.

But while direct the lance of song we send,
What boots it from the tuneful string
Far from the mark our shafts to fling?
For to the tribe of Oligæthe ‡ a friend
With all the bright-throned Muses, Nemean plain
And Isthmian shore I'll visit with my strain.

* *Amazons.* See a curious account of the African Amazons on the Lake Tritonis.—*Diod. Sic.* lib. iii. c. 52.

† *Solymi. Chimæra.* Homer informs us, that when Bellerophon was sent by Prætus to Lycia, the king of that country employed him against the Amazons, the Solymi (who inhabited the country between Lycia and Pamphylia) and the Chimæra, all of whom he subdued. The Chimæra was a monster having the forepart of a lion, the hindpart of a dragon, and in the middle a chimæra, though what a chimæra was, the father of the poets has omitted to define; he says, however, that it was bred by one Amysadorus, whose sons accompanied Sarpedon to the Trojan war.—*Il.* vi. p. 150, and *Il.* xvi. l. 328. There was a mountain of this name in Lycia, which cast forth flames during the night (*Plin.* lib. v. c. 27); and Dr. Clarke gives us an interesting account of the meteoric coruscations which he witnessed, and which are often known to play upon the mountains on that coast.—*Trav.* vol. iii. p. 316. With regard to Bellerophon, it is said, that he, having afterwards attempted to mount to heaven upon Pegasus, the latter was stung by an œstrum sent from Jupiter, threw his rider, but was himself admitted into the celestial mews, and became a constellation.

‡ *Oligæthe.* The descendants of Oligæthus formed a tribe at Corinth, to which the hero of this ode belonged.

A word the copious tale shall tell
Pledged on mine oath : the Herald's tongue
Hath at those games with cheering swell
Full sixty glorious times their triumph rung.

ANTISTROPHE V.

Their past Olympic feats have graced my song;
The future in their joyous day,
Hope's promise, shall the Muse display :
But fortunes and events to heaven belong.
Smile but their natal genius from above,
The rest to Mars we'll trust, and ruling Jove.
Yet must I name their Pythian boughs,
Their wreaths from Thebes,* from Argos brought :
And Jove's Lycæan altar knows
Their countless wonders in Arcadia wrought :

EPODE V.

Pellenè too, and Sicyon,
And Megara, and illustrious Marathon,
Eleusis, and the fenced Grove
Of Æacus, and Eubœa's Isle,
And all the prosperous states, above
Whose walls huge Ætna lifts her towering pile,
All Greece their boundless praise proclaim.
Teach them, Great Jove, with meekness graced
To tread the dazzling paths of Fame,
And Fortune's choicest gifts to taste.

* For the games at Thebes, Argos, in Arcadia, at Pellenè, Megara, Eleusis, and Marathon, see *Olymp.* ode vii. antistro. v., and *Olymp.* ode ix. stro. and antistro. iv. At Sicyon there were games in honour of the Pythian Apollo, at Ægina of Æacus, at Geræstum in Eubœa of Neptune, and at Syracuse, in imitation of the Isthmian and Nemean.

ODE XIV.

TO ASOPICHUS THE ORCHOMENIAN,

Victor in the Single Foot-race run by Boys.

STROPHE I.

O YE, that by Cephisis' waves* profuse
Dwell on the banks with steeds and pastures fair,
Illustrious queens of proud Orchomenus,
Listen, ye Graces, to my prayer—
Ye, whose protecting eyes
The Minyans'† ancient tribes defend;
From you life's sweets‡ and purest ecstasies
On man's delighted race descend.

* *Cephisis' waves.* Orchomenus was situated, not only near the river Cephisus, but near the lake Cephisis, called afterwards Copaïs. See *Pyth.* ode xii. antistro. ii., where Pindar calls the sacred ground of the Graces the τέμενος of Cephisis. The temple at Orchomenus dedicated to these goddesses was built by Eteocles, an ancient king of that city, where (as Dr. Clarke shows from the inscriptions, which he had the good fortune to discover in a monastery there, *Trav.* vol. iv. p. 156) public games in honour of them, called Charitesia, were celebrated, of which neither Potter nor any other writer has made mention. There was a temple of the Graces also at Olympia, containing their three statues made of gilded wood, with the faces and the feet of marble, one of them holding a rose, and another a myrtle (plants sacred to Venus), with a Cupid on the same base.—*Paus.* lib. vi. c. 24.

† *The Minyans.* The Orchomenians were called the Minyans, from Minyas, their ancient king, from whose daughters the principal heroes engaged in the Argonautic expedition, and thence also called Minyans, were descended.—*Pyth.* ode iv. ep. iii., and *Apoll. Rhod.* lib. i. 229. Minyas was famous for his wealth, and for a treasury which he erected, called by Pausanias one of the wonders of Greece, and compared by him as such to the Pyramids of Egypt. It was a circular building of stone, ending in a top not very pointed, with a keystone that held the mass together.—*Paus.* lib. ix. cc. 36, 38. It existed in the second century, and there are some remains of it at this day.—*Dodw. Trav.* vol. i. p. 230; *Clarke's Trav.* vol. iv. p. 168; with which latter learned observer I cannot agree, that the words κορυφὴ δὲ οὐκ ἐς ἄγαν ὀξὺ ἀνηγμένη (*i. e.* the top not brought up to a very sharp point), used by Pausanias, import that the covering of this ancient edifice was a dome. The wealth of Orchomenus, to which Thebes was once tributary, is alluded to by Homer as proverbial in the days of Achilles.—*Il.* ix. l. 381. He also calls it the Minyeian Orchomenus.—*Il.* ii. l. 511.

‡ *From you life's sweets, &c.* See a similar sentiment *Olymp.* ode ix. ep. i. Spenser also has introduced them in his *Fairy Queen:*

Genius, and Beauty, and Immortal Fame,
Are yours: without the soft majestic Graces
Not e'en the gods in their celestial places
Or feast or dance proclaim.
Raised are their thrones on high
Beside the Pythian lord* of day,
That bends the golden bow; where they
All pastimes and solemnities above
Blissful dispense, and sanctify
Th' eternal honours of Olympian Jove.

STROPHE II.

August Aglaïa, blithe Euphrosynè,
Daughters of Heaven's resistless king,
And thou, that lovest the liquid lay,
Thalia, hear my call, and see
The choiring minstrels on their way,
By favouring fortune wooed,
With festive steps advancing: I to sing
Asopichus in Lydian mood†

The first of them, hight mild Euphrosynè,
Next fair Aglaïa, last Thalia merry, &c.
Sweet goddesses all three, &c.
These three on men all gracious gifts bestow
Which deck the body or adorn the mind,
To make them lovely or well-favour'd show, &c.
Book x. cantos 22, 23.

* *Beside the Pythian lord, &c.* The station and functions assigned by this passage to the Graces leave scarcely a shade of difference between them and the Muses; and it is not impossible that they were once confounded, the latter being originally no more in number than the former, when Otus and Ephialtes sacrificed on Mount Helicon, and consecrated that mountain to the three Muses.—*Paus.* lib. ix. c. 29.

† *Lydian mood.* Pindar selects the Lydian melody, accompanied with a lighter movement, as more suited to the triumph of a youth.—See note on *Olymp.* ode i. antistro. i.

So also Spenser—

And all the while sweet music did divide
Her looser notes with Lydian harmony.
Fa. Qu. b. iii. c. i. v. 40.

And laboured measures come;
For Minya* from th' Olympian shrine
Bright victory bears thy gift divine—
Go now, sweet Echo† of my lyre,
To pale Proserpine's melancholy dome
With thy proud tidings to the Sire;
Tell Cleodamus,‡ that his youthful son
In Pisa's glorious vale the braid
From Jove's illustrious games hath won
And twined the plumes of conquest§ round his head.

* *Minya*, or Minyeia, an ancient name for Orchomenus, of which Minyas was king.

† *Sweet Echo.* This sudden apostrophe to Echo, so much admired by the readers of the original, was perhaps obtruded on the poet's mind by an unperceived association; for the fable was, that Echo, the daughter of the Air and Earth, was enamoured of Narcissus, the son of the river Cephisus, near whose waters she resided; so that the idea of her might easily mix itself with the praises of the youthful victor of Orchomenus.

‡ *Cleodamus*, the father of Asopichus, who being dead is thus made to derive a sort of posthumous glory from the merits of his son.

§ *The plumes of conquest.* A similar expression occurs in the last line of the ninth Pythian ode. Perhaps the poet meant by this expression to denote the leaves of the wreath with which the victor was crowned; or perhaps he might have alluded to the wings which adorn the statue of Victory in the Temple of Juno, in the Altis at Olympia. —*Paus.* lib. v. c. 17.

PYTHIAN ODES.

ODE I.

TO HIERO THE ÆTNÆAN,*

Victor in the Chariot-race.

STROPHE I.

GOLDEN Lyre,† Apollo's care,
Thy aid with violet tresses‡ crown'd,
Their emblem thee, the Muses share:
The bounding dance obeys, and joy pursues the sound.

* This ode is inscribed to the same Hiero, on whom the first Olympic ode was written. In this, however, he is styled the Ætnæan, as he was in that the Syracusian, having expelled the ancient inhabitants of Catana, and peopled it with a numerous colony from the Peloponnese and elsewhere; at the same time giving it the name of Ætna, from the adjacent mountain, for which act, unjust as it appears to us, he expected heroic honours at his death.—*Diod. Sic.* lib. xi. c. 49. With this clue the reader will perceive with how much skill the poet has selected the various flattering topics which compose this magnificent ode. This victory was obtained in the 29th Pythiad, corresponding with the third year of the 77th Olympiad.

† *Golden Lyre.* That Pindar should begin with an address to the golden lyre an ode written in honour of a king, who was a proficient on that instrument (see *Olymp.* ode i. antistro. i.), on his victory at the Pythian Games, of which its inventor was the patron deity, is a choice worthy of his taste and genius.

‡ *Violet tresses.* The word in the original, ἰοπλόκαμος, as ἰοβόστρυχος in the sixth Olympic ode, antistro. ii., signifies hair of a violet, or dark colour, that flower being very dark like the hyacinth, as we collect from Theocritus.

The violet, too, is dark, and the letter'd hyacinth.

The yellow and purple violet, so beautifully described in the third antistrophe of the same ode. was probably what we call the heartsease.

Thy signal wakes the vocal choir,
When with the sweet preamble's * lingering lay
Thy frame resumes its thrilling sway.
The lanced lightning's everlasting fire
Thou hast extinguish'd,† while by thee
On Jove's own sceptre ‡ lull'd the Feather'd King
Forgets his awful ministry,
And hangs from either flank the drooping wing:

ANTISTROPHE I.

Thou his beaked crest around
Hast pour'd the cloud of darkness soft,
And o'er his beaming eyeballs bound
The lock of thy sweet spell: slumbering he sits aloft

* *Preamble sweet.* The word ἀμβολάς in the original, denotes the symphony or introductory music, alluded to by a similar expression in *Homer, Odyss.* i. l. 155, noticed by the commentators, and in *Theocritus, Idyl.* vi. l. 20, and *Idyl.* viii. l. 71. Milton also has expressed it with seeming allusion to this passage in his most classical and beautiful manner,

Then crown'd again their *golden harps* they took,
Harps ever tuned, that glittering by their side
Like *quivers* hung, and with *preamble sweet*
Of charming *symphony*, they *introduce*
Their sacred song, and waken raptures high.
Par. L. b. iii. l. 369.

The shafts (κῆλα) of music mentioned just afterwards by Pindar, might possibly have presented imperceptibly to the mind of our divine poet the first hint that led to this exquisite comparison between the harp and quiver.

† *Thou hast extinguished.* The power of music is here represented as capable of extinguishing the lightning; this, however, is effected, as it should seem, by its lulling the eagle, the bearer of the thunder of Jupiter.

‡ *On Jove's own sceptre, &c.* Pausanias mentions a statue of Jupiter at Olympia, seven cubits high, dedicated to him by the people of Leontium; in its hands an eagle and the bolt of Jove, according to the description of it by the poets, lib. v. c. 23. Whether this statue was there before Pindar's time does not appear; Phidias, however, who was posterior to him, has placed an eagle on the sceptre of his Jupiter in the Olympian temple, probably following the master of lyric poetry in this respect, as he did Homer in the majesty of this celebrated figure.—*Paus.* lib. v. c. 11.

With ruffling plumes and heaving spine
Quell'd by thy potent strain.* The furious Mars
Aloof hath left the bristling spears,
And with thy soft mellifluous anodyne
Soothed his relentless heart; for even
The gods themselves thy searching shaft subdues
By skill'd Latoïdes† aim'd in heaven,
Framed in the bosom of the swelling Muse.

EPODE I.

But those, whom all-discerning Jove
Abides not, shudder at the sound
The chaste Pierian Damsels move,
On earth or in the restless wave,
Or where in durance underground
The god's presumptuous foe
Lies, hundred-headed Typhon;‡ whom the cave
Far-famed by Tarsus bred,§ now stretch'd below

* *Strain.* The word in the original is ῥιπαῖσι, impetu, the stroke of the shafts of harmony, as some interpret it: may it not rather mean impetu *aurarum* tuarum? and serve to explain what Virgil meant by "*vento*" in the line—

Atque Ixionii *vento* rota constitit orbis.—*Geo.* iv. l. 484.

† *Latoïdes.* The son of Latona, the Greek patronymic for Apollo. The reader will observe how large a portion of this passage Gray has translated and adopted into his ode on the Progress of Poesy.

‡ *Typhon,* said by Hesiod to have been the youngest son of Tartarus and the Earth.—See *Theogon.* 820, *et seq.* where a description is given of this monster, which seems to belong to the personification of a burning mountain. Homer has placed the bed or den of Typhon in Arimi:—

Earth groan'd beneath them, as when thundering Jove
On Typhon wrecks his vengeance from above
Deep-couched in Arimi, and all around
Smites with his lightning's lash the quaking ground.
Il. ii. 783.

Virgil, Ovid, and other Latin poets (adopting, as Clarke supposes, some popular misjunction of the words εἰν Ἀρίμοις), have placed the bed of Typhon in an island off the coast of Campania called Inarimè (now Ischia), in the midst of which there is said to have been formerly a volcano. Pindar, as we see, followed and imitated by Æschylus (*Prom.* 359—373) and Ovid (*Met.* v. 346), has chosen Mount Ætna for this demon's bed and prison.

§ *By Tarsus.* Thus also Milton, after Pindar and Æschylus (*Prom.* 359):—

Where Cuma's beetling sea-cliffs* frown;
While on his broad and shaggy breast
Sicilia's regions rest,
And hoary Ætna, pillar of the sphere,
With her bleak snows through all the year
Nursed in her angry arms, presses the monster down:

STROPHE II.

Bursting from whose cavern'd side
The living fountains waste their way
Of unapproachable fire; whose tide
With clouds of smouldering fume bedims the sultry day;
Reddening at night th' inflamed flood
Rolls off the lifted rocks, and down the steep
Plunges beneath the bellowing deep.
Meanwhile that Serpent† from his dungeon rude
Sends his dread fire-spouts to the air,
Vulcanian streams portentous to behold!
Strange e'en the traveller's tongue to hear
Of sights and sounds so dire the tale unfold;

ANTISTROPHE II.

How on Ætna's burning base
Beneath her dark umbrageous head
Chain'd and immured the rugged place
Gores all his writhing bulk, that rues that restless bed.‡

——— or Typhon, whom the den
By ancient Tarsus held.—*Par. Lost,* b. i. 200.

* *Cuma's beetling sea-cliffs.* These cliffs hanging over Cuma, near the promontory of Misenum, are also similarly described by Juvenal:—

The cliff with upturn'd eyes from Cuma view'd.—*Sat.* ix. 57.

Cuma is not far from Inarimè; Pindar, therefore, by placing Typhon under Cuma and Mount Ætna also, has embodied Homer's story with his own. Virgil, giving Typhon to Inarimè, as before observed, has committed Enceladus to Mount Ætna.—*Æn.* iii. 578.

† *That serpent.* So also, on the authority of Hesiod, Milton has described this strange monster:—

Not Typhon huge, ending in snaky twine.—*Hymn Nativ.* 226.

‡ *That restless bed.* Virgil gives him the same accommodation at Inarimè:—

Inarimè's uneasy couch of stone
By Jove's command on huge Typhœus thrown.—*Æn.* ix. 716.

Those who wish to compare this noble description of Mount Ætna with

Grant me, Great Jove, thy smiles to know,
Lord of this mountain, whose high front commands
In circuit wide th' abundant lands;
Graced with whose name* the bordering state below
Shares its great founder's large renown,
By herald's voice at Pytho's listening games
Declared; while Hiero's chariot-crown,
A monarch's meed, th' inspiring note proclaims.

EPODE II.

From heaven a fresh propitious gale
With ardent prayer the seaman craves,
To wing with speed his parting sail;
While Hope a prosperous course foretells
From that good presage o'er the waves:
Thus blest with omen fair
Of earliest fame, while Ætna's realm excels,
The Muse her future glories shall declare;
Her gorgeous feasts, her coursers proud,
Her choirs to chant the victor's lay—
O thou, whose radiant sway
Delos and Lycia rules;† whose haunt is still
The mount that pours Castalia's rill;
Accept thy suppliant's prayer; her streets with heroes crowd.

those of other poets, none of whom have equalled it, are referred to Georg. i. 473; Æn. iii. 577; Lucr. lib. vi. 683; Ovid. Met. lib. v. 346; and Gray's Latin Fragment on Mount Gaurus, a mountain produced by volcanic means in a single night.

* *Graced with whose name;* alluding to the circumstance of Hiero's having given the name of Ætna to Catana. It appears by this passage that he caused himself to be proclaimed on his victory at the Pythian Games as an Ætnæan. This vanity, however, was of short duration, the original Catanians having returned after his death, demolished his sepulchre, and expelled the inhabitants who had supplanted them.—*Stra.* lib. vi. 411, 412.

† *Delos and Lycia rules.* Apollo's supposed birth in the island of Delos, and his temple and worship there, are well known. How he acquired the name of Lycian is not settled, whether from his being worshipped in Lycia, a nation of celebrated archers in Asia Minor, so called from Lycius, the son of Pandion, who settled there (*Paus.* lib. i. c. 19); or from his being worshipped as the destroyer, λύκων, of wolves;

STROPHE III.

Good the gods alone dispense ;
All arts, all worth from them we trace ;
And Wit, and Might, and Eloquence
Are but the gifts divine of bounteous Nature's grace.
But thou this prince's praise to sing
Intent, as some the brazen javelin wield,*
Urge not thy song beside the field,
But forward far, where rivals ne'er can fling.
Unchanging Fortune's golden shower,
With Virtue's goodlier boon, the cloudless mind,
Time on his state benignant pour,
And calm Oblivion shade the toils behind.

ANTISTROPHE III.

Still shall Memory's rolls attest
The wars he waged, the fields he won,
While patient bravery nerved his breast ;
What honours sent from heaven around their temples shone,

or from the magnificent temple dedicated to him under that title by Danaüs at Argos (*Paus.* lib. ii. c. 19) ; or from his being considered as the god of light (λυκή, lux, diluculum), as Mr. Blomfield thinks, *Æsch.* Επτα. gloss. 136. I have thought it best to adopt the first of these suggestions, following Horace, the safest expositor of Pindar, who seems to have had this passage in his mind when he wrote the following stanza, where all the titles here given to this deity are introduced :

He in *Castalia's* fountain fair,
Apollo, laves his flowing hair,
His Patara's *Lycian* forest loves,
His natal isle and *Delian* groves.
Hor. b. iii. ode 4.

* *The brazen javelin wield.* This is an allusion to the exercise of throwing the javelin at the games, where he who threw the farthest was the winner, provided that it did not pass the lateral lines on the right hand or the left, to which the field of contest was confined. This was practised at least as early as the time of Homer, and, according to his testimony, at the funeral of Patroclus.—*Il.* xvi. 589 ; xxiii. 886.

By Grecian hand ne'er pluck'd before,
To crown their wealth a glorious diadem.*
His dauntless mind with pangs extreme,
Though rack'd, war's toil, like Philoctetes,† bore :

* *A glorious diadem.* The Syracusians, as West informs us, conferred by one decree the throne of Syracuse on Gelon, and his brothers Hiero and Thrasybulus. Diodorus, however, says, that after Gelon's celebrated victory over the Carthaginians at Himera, he prepared to assist the Greeks against the Persians; but being informed of the battle of Salamis, and the consequent retreat of the invaders, he summoned his men in arms to an assembly, at which he himself appeared unarmed, and gave them an account of his past conduct, with which they were so gratified that they unanimously proclaimed him their benefactor, their saviour, and their king.—*Diod. Sic.* lib. xi. c. 26.

† *Philoctetes.* He was the son of Pæan, a native of Melibœa, and the friend of Hercules, who gave him his arrows at his death, without which the Delphic Oracle pronounced that Troy could not be taken. He commanded seven ships in the Trojan war, but receiving from one of the arrows a wound in his foot, which was thought incurable, remained at Lemnos till the last year of the war; when the Grecian chiefs, having been instructed by the oracle, brought him from Lemnos to the Trojan plain, where he was cured by Machaon, and contributed to the capture of that city.—*Il.* ii. 718; *Soph. Philoct.*; *Ov. Met.* xiii. 401. Our poet has likened Hiero to Philoctetes, whom he resembled not in the nature of his malady, which was the stone, but in the circumstance of his having, when afflicted with it, gone into the field of battle, and overcome the enemy. The allusion to Philoctetes still appears remote; it seems to me, however, that it may be thus accounted for. Anaxilaüs, king of the Rhegians, situated at the foot of Italy, having (as the Scholiast tells us) threatened to attack the Locrians, the latter applied to Hiero, by whose interference (as we learn from the Pythian ode ii. p. i.), the project was abandoned. To this circumstance Pindar alludes in the next two lines, and was thereby reminded of Philoctetes; for these Locrians, according to Virgil, had settled in Calabria; where Philoctetes landed after the fall of Troy, and built the little city of Petilia. We shall remember that the prophet Helenus, being consulted by Æneas as to his future course, enjoins him to avoid the coast of Italy opposite Epirus, and gives the following reasons :—

Shun the dread walls with Greeks malignant fill'd;
Narycia's ramparts there the *Locrians* build;
There stern Idomeneus with Lyctian lines
Holds in close siege the rustic Salentines;
There humbly rear'd by *Melibœan* bands
On *Philoctetes'* wall *Petilia* stands.—*Æn.* iii. 402.

Princes his aid with flattery sought,
And wooed, by Fortune press'd, his saving power.
'Twas thus th' Hellenian heroes brought
From Lemnian rocks, in Troy's disastrous hour,

EPODE III.

Pæan's brave son, with wasting wound,
Though weak and worn, whose fatal bow
Razed Priam's Ilion to the ground.
He closed the lingering toils of Greece,
With powerless frame advancing slow;
For such was Fate's decree.
Thus may some healing god henceforth increase
Great Hiero's weal, and Opportunity*
Wait on his wish!—For young Dinomenes†
Wake now, my Muse, thy cheering lyre,
And sing the conquering sire;
By sire like him quadrigal chaplets won
Grieve not, I ween, th' aspiring son;
Wake, then, for Ætna's king thy grateful minstrelsies.

STROPHE IV.

Blest with freedom, heav'n bestow'd,
For him sage Hiero plann'd the place,
And building on th' Hyllæan code‡
Founded their polity. The free Pamphylian race,

* *Opportunity.* Pindar often dwells on the importance of opportunity, called Καιρὸς by the Greeks, *Olymp.* ode ii. antistr. iii. There was an altar to this deity at the entrance of the Olympic stadium, which he no doubt had often seen; and it is called by Iön, a Chian poet, the youngest of the sons of Jupiter.—*Paus.* lib. v. c. 14; *Pyth.* ode iv. antistr. xiii.; *Pyth.* ode ix. str. iv. To which let me add the imputation, which Shakspeare has so justly cast upon this divinity.

O Opportunity, thy guilt is great!
'Tis thou, that executest the traitor's treason:
Thou sett'st the wolf, where he the lamb may get:
Whoever plots the sin, thou point'st the season;
'Tis thou that spurn'st at right, at law, at reason;
And in thy shadowy cell, where none may spy her,
Sits Sin, to seize the souls, that wander by her.—*Tarqui. and Lucr.*

† *Young Dinomenes.* The son of Hiero, named after his grandfather, and, as it appears from the Scholiast, appointed as prefect, or viceroy of Ætna.

‡ *Th' Hyllæan code.* Hyllus was the son of Hercules, by Melitè, who,

From great Alcides sprung, that dwell
On the green skirts of high Taÿgetus,
Still hold th' Ægimian law, the Dorian use.
They from the cliffs of Pindus issuing fell
On sack'd Amyclæ's prosperous plain,
By whose famed border the Tyndarean host
Their milk-white steeds illustrious train;
Such martial sires the tribes of Ætna boast.

ANTISTROPHE IV.

Mighty Jove, to those, that live
By fruitful Amena's* murmuring tide,
Subjects and prince, like freedom give,
By Truth's unerring rule their faultless course to guide.
Inspired by thee, by practice sage,
His son's, his people's steps the sire shall lead
The tranquil paths of Peace to tread.
Bid, son of Saturn, the Phœnicians'† rage

after the death of Hercules, being driven by Eurytheus from the Peloponnese with the other descendants of his father, retired to Attica; from whence having afterwards made an incursion into the Peloponnese, he was killed by Echemus of Tegea (probably the same who conquered in the game of wrestling at the first Olympiad (*Olymp.* ode x. stro. iv.), in single combat and buried at Athens.—*Apoll. Rhod.* lib. iv. 539; *Paus.* lib. i. c. 41. On that event the remainder of the Heraclidæ again left the Peloponnese, and settled among the Dorians, under Ægimius, and his son Pamphylus, near Pindus and Mount Æta. From thence they made a second incursion into the Peloponnese, seized Amyclæ near Sparta, and finally settled themselves under the directions of the Delphic Oracle, in Laconia and Messenia at the base of Mount Taÿgetus (*Pyth.* ode v. stro. iii.); from whence the town of Ætna was colonized. Taÿgetus is a very lofty mountain, and almost perpendicular on the eastern side, stretching northward from the Gulf of Tænarus, to the Arcadian mountains, and forming with the rocks and glens about it, the most picturesque and beautiful scenery in Greece.—*Stra.* lib. viii. p. 557; *Dodw. Trav.* vol. ii. 409, 410. The descendants of Castor and Pollux, who were born at Amyclæ, settled in the Argive territory, and consequently had the Dorians and Heraclidæ for their neighbours.

* Amena was a river of Sicily, on the banks of which the town of Ætna stood.

† *The Phœnicians'*, the Carthaginians, defeated by Gelon, at Himera, in a great battle; as the Tuscans were afterwards near Cuma by Hiero, who took the part of the Cumæans. This is another instance in which Hiero is made a partaker in the fame of Gelon.

In calm domestic arts subside,
Yon Tuscan rout remember in retreat
Their comrade's groans on Cumæ's tide,
With tarnish'd ensigns strew'd and foundering fleet.

EPODE IV.

Such was the wild promiscuous wreck
Wrought by the Syracusian stroke,
Whose captain from the towering deck
Dash'd to the deep their vanquish'd throng,
And knapp'd in twain the barbarous yoke.
When Athens asks my praise,
From Salamis* I'll date the swelling song;
Cithæron's* field the Spartan's fame shall raise,
Where Persia's boasted archery† fell:
But when, Dinomenes, the lyre
Thy conquering sons‡ inspire,
Oh, then, from Himera's banks the glittering bough
I'll pluck to plant on Virtue's brow,
And bid those echoing shores their foes' disasters tell.

* *Salamis. Cithæron's field.* The battles of Salamis, in which the Athenians, and of Platæa, near Mount Cithæron, in which the Spartans were so much distinguished.

† *Persia's boasted archery.* So Æschylus calls this victory τοξόδαμνον Ἄρην.—*Persæ*, 88.

‡ *Thy conquering sons;* Gelon and Hiero, the sons of Dinomenes. It seems from this passage as if Hiero had served under Gelon, in the battle of Himera against the Carthaginians. Diodorus tells us that Hamilcar, having lost in a storm (not in a sea-fight), his horse and chariots, landed at Panormus, refreshed his men, repaired his fleet, and proceeded, the latter accompanying him, to the siege of Himera. He there encamped his land-forces, drew his long ships on shore, and fortified them with a deep ditch and a wooden rampart, and commenced hostilities against the town. Upon this, Theron, the governor of Himera, sent in his alarm to Gelon, who marched immediately *by land* to his assistance with *five thousand horse* and *fifty thousand foot;* and by an admirable stratagem, of which the historian gives a most interesting account, contrived to send a division of his horse, pretending to be Selinuntian allies, within the wooden rampart of the enemy, surprised and killed Hamilcar, set fire to the fleet, and slew or took prisoners all the Carthaginians, except some who, crowding into twenty of the long ships, that could not be drawn on shore, made their escape and foundered in a storm. It is the battle of Himera, and that only, which Pindar has compared to those of Salamis and Platæa; conformably with which Diodorus himself tells us, that "many historians paragon

STROPHE V

Wouldst thou foil the censurer's sneer,
Thy copious theme in narrowest pale
Confine; nor pall th' impatient ear
That throbs for fresh delights, and loathes the lengthening tale.
With forced applause, with grief profound,
The vulgar audience listens to the lays
That swell the prosperous stranger's praise:
Yet since the flatterer Envy's deadliest wound
Pains not the brave like Pity's tear,
Cling thou to Good; thy vessel's martial throng
With the sure helm of Justice steer
And on Truth's anvil steel thy guarded tongue;

ANTISTROPHE V.

Sparks of mischief struck from thee
Spread far and wide th' authentic flame:
Thousands observe thy sovereignty;
A thousand listening ears bear witness to thy shame.
If yet Fame's dulcet voice to hear
Thou long'st, still crown'd to stand at Virtue's post,
Oh! shrink not from the worthless cost;
But, like a brave and liberal captain, spare
Thy spreading canvass to the wind.
Trust not, my friend, to Flattery's ill-bought breath:*
Glory, whose living lamp behind
Departed mortals gilds the shrine of death,

the battle of Himera to that of the Grecians at Platæa, and the stratagem of Gelon to the counsels of Themistocles," who planned, as we all know, and gained the victory at Salamis.—See *Diod. Sic.* lib. xi. cc. 20, 21, 22, 23. We are told that Gelon, after this battle, sent to the Delphic Temple of Apollo a golden tripod, worth sixteen talents (*Diod. Sic.* lib. xi. c. 33); is it unreasonable to suppose, that the offering mentioned by Pausanias was transmitted on the same great occasion to the treasury at Olympia?

* *To Flattery's ill-bought breath.* I have followed Heyne and Damm in this translation of κέρδεσιν εὐτραπέλοις; but I am by no means clear that the poet did mean to say, "Don't be deluded by the fascinations of gain," as Benedict interprets it.

EPODE V.

Bids History's pomp on Goodness wait;
And rouses the rewarding strain
To sound the triumphs of the great.
Still Crœsus* lives for kindness blest:
On Phalaris,† whose remorseless reign
The bull and torturing fire
Upheld, the curses of all ages rest:
Him nor the festive band, nor cheering lyre,
Nor youths in sweet communion joined
With fond remembrance hail!—Above
The goodliest gifts of Jove
Fortune the first, Fame claims the second, place;
The man whose grasp, whose filled embrace
Both Fame and Fortune holds, life's noblest crown has twined.

ODE II.

TO THE SAME HIERO,

Victor in the Chariot-race.‡

STROPHE I.

Great Syracuse, the splendid shrine
Of battle-breathing Mars,
Nurse of illustrious chiefs divine,
And steeds that pant for iron wars!

* *Crœsus*, the celebrated king of Lydia, the patron and friend of Solon, distinguished not more for his immense wealth than for his kindness and liberality.

† *Phalaris*, a tyrant of Agrigentum, who tortured his victims by inclosing them in a brazen bull heated for the purpose; and in which he was himself destroyed by his indignant people.

‡ The commentators are not agreed as to the games at which this victory was won, except that it was not at the Pythian; it being referred by different persons to the Olympic, the Nemean, and the Panathenaïc; to which Heyne doubtingly adds the Isthmian, the statues of Diana, Mercury, and Neptune, who are all mentioned in the first antistrophe,

To thee, from glorious Thebes, my strain I bear,
The conquering chariot's harbinger;
Wherein with fourfold team, that shook the thundering plain,
Thy Hiero won the dazzling braid,
And crown'd Ortygia in her humid fane,
Seat of the watery Dian;* by whose aid
With glittering rein and lenient hand he broke
His youthful coursers to the yoke.

ANTISTROPHE I.

For oft the virgin Queen, that aims
The silver shafts of light,
Oft Mercury guardian of the games†
Plies with prompt hands the trappings bright;

being in the Isthmian temple (*Paus.* lib. ii. c. 2); but he answers this supposition by remarking, as another reason why the poet might have introduced them, that Neptune was the god of horses, Mercury of games, and Diana worshipped at Ortygia. Of course no reason can be given why this is classed among the Pythian Odes.

* *Ortygia, seat of the watery Dian.* There were three places called Ortygia, each connected with Diana; in one of which she is stated by different authors to have been born. The first of these was the Isle of Delos, called anciently Ortygia, as in Virgil: Linquimus Ortygiæ portus (*Æn.* iii. 124); the second was a beautiful grove, near the Temple of Ephesus, where the goddess was said to have been born of Latona, and to have been nursed by Ortygia, from whom the grove was named.—*Stra.* lib. xiv. 947, 948 Callimachus refers Apollo's nativity to Delos, but says nothing of Diana's. Homer describes Latona as having produced Diana and Apollo,

Her in Ortygia, him in rocky Delos.—*Hymn. Apol.* 14.

From which passage it is plain that Homer did not consider Delos as the birthplace of Diana; but whether he meant the Ephesian or Syracusian Ortygia, does not appear. The goddess had certainly a temple in the latter place, which being called in the first Nemean Ode *δέμνιον Ἀρτέμιδος* and *Δάλου κασιγνήτα*, the bed of Diana, and the sister of Delos (anciently Ortygia), was, as the Scholiast on that passage says, regarded by some as the birthplace of that goddess, and might have been by Pindar annexing in his manner the fable to the name.

† At the entrance to the Olympic Stadium there was an altar to Mercury by this title, *Ἑρμοῦ ἐναγωνίου*, whose statues were numerous by the sides of the roads in that district: and at the mouth of the river Alpheius, there was a grove and temple of Diana (*Chandler*, vol. ii. 323), which will account for the union of these two deities in this ode.

When to the burnish'd car he joins the speed,
The vigour of the rein-led steed,
And calls the wide-domain'd and trident-sceptred god.
The tuneful strain, fair Virtue's meed
Others on other monarchs have bestow'd;
As oft the Cyprian minstrels wake the reed
For Cinyras * (whom Phœbus golden-tress'd
With pure celestial love caress'd,

EPODE I.

And Venus made her priest and paramour);
Such strain to thee for favour found
Each grateful heart shall pour,
Son of Dinomenes! mark how, thy praise to sound,
Seated before her peaceful cot,
The Locrian damsel † trolls her lay,
With looks secure, her fears forgot,
And foes, thy power hath frown'd away.
That moral to mankind,
As story tells, by heaven enjoin'd,
Round on his restless wheel for ever roll'd
With warning voice Ixion ‡ told,
"With warm returns of gratitude
"Requite the bounties of the good."

* *Cinyras.* He was a king of the island of Cyprus, the son (according to the Scholiast) of Paphos and Apollo, and the high priest in the Temple of Venus, which he is said to have erected. To account for this abrupt introduction of the name of Cinyras, the Scholiast says, that Dinomenes, the father of Hiero, derived his origin from Cyprus, and had introduced from thence the worship of that goddess into Sicily.

† *The Locrian damsel.* This alludes to the security which Hiero had conferred upon the Locrian inhabitants of Calabria, by deterring Anaxílatis, king of Rhegium, from hostilities, which he had threatened to commence against them.

‡ This account of the punishment of Ixion is familiar to the reader. His history, according to the Scholiast, is, that having married Dia, the daughter of Deïoneus, king of Phocis, and being compelled by his father-in-law, who ought to have given a dowry with her, to pay him one instead, invited him as to a banquet, and threw him into a pit, which he had filled with fire for the purpose. The rest of the gods having turned against him for this murder, Jupiter, in pity for him (as the Scholiast says, but enamoured of his wife Dia, on whom he begot Pirithoüs, as Homer tells us, *Il.* xiv. 317), absolved him from the crime, and took

STROPHE II.

Fatally learnt! A life of bliss
With Saturn's sons he led;
Whose heavenly friendship used amiss *
To madness fired his impious head:
What time the matchless consort of high Jove
He tried, by blind presumptuous love
To that wild outrage moved. Full soon the just return
A strange unpractised pain he bore,
Two bold misdeeds condemn'd at once to mourn:
For he, a hero deem'd, with kindred gore
His hands had stain'd, and first by fraud design'd
The foulest murder of his kind;

ANTISTROPHE II.

He to the secret bower unseen,
Jove's genial chamber, stole,
And tempted there the eternal Queen—
O, could man's wit his wish control,
His true dimensions learn! † A host of woes
Unlicensed Lust's indulgence knows!

him up to heaven, where Ixion in return, attempted the chastity of Juno, and was punished for his alleged ingratitude in the manner mentioned in the text. Homer (probably for the reason above mentioned) makes no mention of Ixion in his account of the great delinquents in the shades below. Virgil confirms Pindar's story in the fourth Georgic, where he describes the music of Orpheus,

And at his strain Ixion's wheel stood still.—l. 484.

It is, however, observable, that in the sixth Æneid, l. 601, &c., the same poet has assigned to Ixion all the different punishments by others accumulated upon Tantalus.

* A similar sentiment with regard to Tantalus will be found in Olymp. ode i. ep. ii.

† *His true dimensions learn:* imitated by Horace—

Wouldst thou live well? thy true dimensions find,
The gauge and measure of thy means and mind.—*Ep.* I. i. 7.

And Juvenal—

In all thou dost, thy first thy least concern,
The measure of thyself, thy limits learn.—*Sat.* xi. 36.

Witness this thoughtless dupe, that wooed a shadowy cloud,
And made th' enchanting cheat his bride:
Fair, heavenly fair, like Saturn's daughter proud,
Look'd the bright form his baseness to deride;
So well Jove's art had wrought the flattering bane.—
Now in his quadri-radiate chain,

EPODE II.

(Rack self-devised)* inextricably bound
He with stretch'd limbs and doleful cry,
Deals his sad precept round.
Meanwhile with love unblest that air-drawn effigy
In solitude her single birth
Monstrous produced: the graceless child
No reverence found in heaven or earth.
Now "Centaur"† named, with passion wild
The mateless male assails
Magnesian mares in Pelion's vales:
Whence sprung th' unnatural breed, whose wondrous kind
Their parents' twofold form combined;
The dam their baser parts confess'd,
The statelier father crown'd the crest.

STROPHE III.

Thus to perfection‡ God could bring
Whate'er his will design'd—
God, that o'ertakes the eagle's wing
And leaves the dolphin's haste behind
In the mid sea; whose chastening hand hath bow'd
The lofty spirit of the proud,

* *Rack self-devised.* It was part of Ixion's punishment to make the engine of his own torture, a wheel with four spokes, on which his limbs were stretched.

† *Centaur.* It is evident that Pindar did not regard this issue of Ixion and the cloud as that biform animal, which we call a Centaur, but the mixed species which he produced.

‡ *Thus to perfection, &c.* The sentiments contained in this and the six following lines, are so much in the spirit and manner of the sacred writers, and so little to be expected in this place, that it is difficult to conceive from whence this poet borrowed them, or how he could have fallen accidentally on so close an imitation. See also the fourth epode of this ode.

And given to modest worth th' imperishable crown—
But here th' unseemly tale * we close,
Warn'd by th' example past and ill renown
Of starved Archilochus, whose verse morose,
Whose malice was his feast. The stores be mine
Of wealth and genius to combine.

ANTISTROPHE III.

The first kind Fortune's gifts afford
Thy liberal hand around
Largely to lavish, sovereign Lord
Of states and hosts with glory crown'd
He that from ages past asssumes to name,
From all the flower of Greece, in fame,
Honours, possessions, power, a prince surpassing thee,
Vaunts with false heart and idle tongue.—
O! for a bark † upon the boundless sea
To range at large, when Virtue swells my song,
And spread, if bravery be the boast of youth,
Thy glory from the strain of Truth:

EPODE III.

She saw ‡ the band to thee, the squadron yield,
And thy green arm from manhood tear
The trophies of the field.
Unrisk'd, unbounded praise thy sager counsels share:
All forms of fame thy deeds attend;
Hail to thy greatness! o'er the sea
Like rich Phœnician stores § I send
My freight of eulogies for thee.
Accept with favouring eye
Our rich Castorean minstrelsy: ||

* *Th' unseemly tale.* See *Olymp.* ode i. ep. ii., where κακαγόρως is used in the same sense as κακαγορίαν is here.

† *O! for a bark, &c.* See *Olymp.* ode xiii. stro. iii. l. 3.

‡ *She saw, &c.* This is probably an allusion to the exploits performed by Hiero when under the command of Gelon.

§ *Phœnician stores.* The Scholiast supposes that Pindar meant to hint that he expected, like a Phœnician merchant, to make a profit by his poetical consignment.

|| *Castorean minstrelsy.* Why Pindar calls this Castorean, or what he means by the expression, the commentators do not inform us. Some suppose it to mean a war-song, or measure invented by, or for Castor; others a song accompanying the dance in armour: I rather think, on

Touch'd on th' Æolian chord its notes will fire
With raptures high the sev'n-toned lyre.
But praise on Apes * let boys bestow,
Keep thou the course thy virtues know :

STROPHE IV.

Thus wisest Rhadamanthus † won
The reverence of mankind ;
The fruits of conscience all his own ;
No flattering falsehood lured his mind ;
Wherewith, the sufferer's and the listener's bane,
Weak ears intriguing whisperers gain,
Detraction's pilfering priests, that live on calumnies,
Filching like foxes in the dark—
Yet what the gain their treacherous trade supplies ?
Like the dull net ‡ flung from the seaman's bark,
They drudge beneath the deep, while o'er the tide
My buoyant corks untarnish'd ride.

ANTISTROPHE IV.

No hold the slanderer's word can take
On Virtue's generous heart :
Yet fawning, flattering all, they make
The mischief, that sustains their art.
Boldness like theirs I boast not, to my friend
Most friendly ; to my foes constrain'd

comparing this passage with the first epode of the first Isthmian, that it means only a song in honour of the victor in the chariot-race, such as was sung for Castor.

* The remainder of this ode is supposed to refer to Bacchylides, a contemporary poet, who envied Pindar, and who had calumniated him to Hiero, who was at war with Theron, the father of Thrasydæus, Pindar's friend. What reliance, however, we can place on the Scholiast, whose account this is, and who in his note on l. 97, describes Bacchylides as a person who always traduced Hiero, and in his note on l. 131, as a person who was in great esteem with Hiero, the reader will determine.

† *Rhadamanthus*, a Cretan, said to have been the son of Jupiter, and for his justice on earth, to have been made one of the judges in the shades below. See *Olymp.* ode i. ep. iv.

‡ *The dull net, &c.* Ovid has almost translated this passage.

While to the deep the loaded nets subside,
Mark how yon cork swims lightly on the tide.—b. iii. El. iv. l. 12.

I am a foe, a wolf, that hunt them everywhere,
And by blind paths my prey surprise.
Truth in all states her fearless front may rear;
Whether proud kings, or fierce democracies,
Or sapient peers the public weal maintain.
Strive not with God; thy rage is vain;

EPODE IV.

He for wise ends the virtuous magnifies,
Or deigns the worthless head to raise
With glory to the skies.
Still Envy rests not here: in faithless scale she weighs
Her weak pretence 'gainst Merit's claim,
And in the struggle to be blest
Oft guides the wandering poniard's aim,
E'en to her own unguarded breast.
'Tis temperate Wisdom's care
With light contented heart to bear
Life's galling yoke.* To kick the pointed goad,†
And wound the heel, yet keep the load,
Is the fool's cure. Be mine to use
Virtue's sweet converse and the Muse.

* *Life's galling yoke.* Juvenal (*Sat.* xiii. 22) has also copied this.
Nor those unblest, who, tutor'd in life's school,
Have learnt of old experience to submit
And lightly bear the yoke they cannot quit.—*Gifford.*

† *To kick the pointed goad.* See *Acts Apost.* c. ix. v. 5; *Æsch. Ag.* 1614; *Eurip. Bacch.* 794, where the same proverb is expressed in the words used by Pindar, πρὸς κέντρα λακτίζειν.

ODE III.

TO THE SAME HIERO,

*Victor in the Horse-race.**

STROPHE I.

O! THAT good Phillyra's benignant son,
Old Chiron,† from Uranian Saturn sprung
(If without blame a minstrel's tongue
With the world's prayer may blend his own),
Could from the dead return, to reign
O'er Pelion's peaceful vales again,
And bear once more the generous mind,
Brute though in form, to bless mankind!
Such, as when erst his fostering care
The hero Æsculapius ‡ bred;
Who first taught pain the writhing wretch to spare,
Touch'd by whose healing hand the pale diseases fled.

* The Scholiast tells us, that Hiero gained two victories at the Pythian Games in the horse-race, one in the twenty-sixth, the other in the twenty-seventh Pythiad; and adds that he was not king of Syracuse till the twenty-eighth Pythiad, corresponding with the seventy-sixth Olympiad, for the purpose of fixing the date of this ode, in the fourth strophe of which he is so described. I see no allusion, however, in this ode to two victories, as the Scholiast supposes.

† *Chiron*, called by Homer the most just of the centaurs, is here described to be the son of Phillyra and Saturn. He was said to have lived in a cave upon Mount Pelion, to have been eminently skilled in the art of healing, and to have educated Æsculapius, Jason, and Achilles. That wild abode is now, as Mr. Dodwell tells us, "beautifully variegated with groves and gardens, and glittering with towns and villages." See his interesting description of the adjacent scenery, *Trav.* vol. ii. 87, as also of the Centaurs sculptured on the Theseion and Parthenon, *ib.* 366.

‡ *Æsculapius*, whose birth is here described, as in Hesiod's Fragments, 204, is said to have resided at Epidaurus, in the Peloponnese, near which he had a temple always filled with invalids, and dedicatory tablets or pillars, on which the diseases and cures of the convalescent were recorded. This temple, in which there was a statue of Æsculapius of gold and ivory, the celebrated theatre and tholus built by Poly-

ANTISTROPHE I.

Him Phlegyas' daughter* bore; who midst the throe,
While Ilithyia † watch'd her matron cries,
Pierced with the thrilling dart that flies
From stern Lucina's golden bow,
Changed by Apollo's power o'ercome
Her painful chamber for the tomb.
So fearful 'tis for man to move
The vengeance of the sons of Jove
She in her frailty's wanton mood
The bright-hair'd God's approach repell'd
(Whose love so late her wavering heart subdued)
E'en while his heavenly seed her genial bosom swell'd:

EPODE I.

She to her sire unknown a prince ‡ adored.
No more the bridal feast § or damsel train
She reck'd; she stay'd not till they pour'd
In melting choir their hymenëal strain,

cleitus, the stadium, &c., stood in a sacred grove or consecrated circuit, surrounded by a belt of hills; of which Pausanias gives an interesting account too long to be extracted (lib. ii. c. 27); but which the reader will find much pleasure in comparing with the accurate descriptions and plates of their remains, with which our industrious and learned countrymen have obliged us.—*Dodw. Trav.* vol. ii. 257; *Clarke's Trav.* vol. iii. 620; *Gell's Itin.* 104.

* *Phlegyas' daughter*, Coronis, the mother of Æsculapius, whom she brought forth at Epidaurus.

† *Ilithyia*, the goddess of parturition, expressed by Homer in the plural number, and called by him, as well as Pindar (*Nem.* ode vii. stro. i.), the daughter of Juno. She is the same with Eleutho, and not easily distinguishable from Lucina or Diana.—*Paus.* lib. vii. c. 23.

‡ *A prince adored*, *i. e.* Ischys, the son of Eilatus, and consequently the brother of that Æpytus, king of the Arcadians at Phæsana, to whom Pitana intrusted the education of Evadnè.—*Olymp.* ode vi. antistr. ii.

§ *The bridal feast.* This feast was given at the bridegroom's house, partly for convivial purposes, but chiefly in honour of the Gods of Marriage, who were invoked on the occasion, and as a means of announcing the nuptial union to the friends and relations, who were numerously in-

Or to soft airs for maiden meet
Warbled their wonted vesper sweet.
Her thoughts on absent raptures rove,
The torturing dream of all that love.
Fond mortals thus the gifts refuse
Of tendering Fortune with disdain;
While Hope some distant trifle views
And hunts the flying prize* in vain.

STROPHE II.

That fatal fault within her alter'd breast
The fair Coronis nursed: away she threw
Her virgin robes, and madly flew
To clasp her loved Arcadian guest:
Unmark'd not of the Seer divine,†
Whose victims heap the Pythian shrine:
There throned within his temple pale
Sage Loxias knew th' unseemly tale,
By sure direct communion taught
The glance of his omniscient mind:
Falsehood beguiles not him, nor act, nor thought,
Nor man, nor potent God his searching sight can blind.

vited (*Athenæ.* lib. v. c. 1, and *Pind. Olymp.* ode vii. stro. i.); during which the marriage-songs, or hymenæi, were sung. For a full account of the ancient Greek marriages, see *Pott. Antiq.* b. iv. c. 11; with which it may amuse the reader to compare the account of an Albanian marriage given by Mr. Dodwell, where the feast and hymeneal song still formed a part of the solemnity.—*Trav.* vol. ii. p. 24.

* *The flying prize.* This passage will remind us of Polypheme's self-admonition, and Horace's much closer parallel.

O milk the present ewe;
Why one, that flies thee, wilt thou still pursue?—*Id.* xi. 75.

His game through wintry snows the sportsman chased;
Yet scorns to touch it on the table placed;
Such is my love; the maid with asking eyes
It passes by, and follows her that flies.—B. i. sat. 2.

† *The Seer divine,* Apollo; whose means of intelligence as here described are worthy of a god.

ANTISTROPHE II.

Thus, while on love Eilatian Ischys bent
He view'd, his feign'd pretence and deed unchaste,
To Lacereia's towers* in haste
The god his vengeful sister † sent,
Where rose by Bœbias' distant flood
Th' afflicted maid's forlorn abode,
Now by the Power, whose baleful sway
Lured her from Virtue's paths to stray,
Shamed and destroy'd. The demon's ire
E'en 'mongst her friends th' o'erwhelming ill
Diffused; as from one spark ‡ the gathering fire
Spreads through the distant woods, and strips th' umbrageous hill.

EPODE II.

Now when by kindred hands the damsel lay
Stretch'd on the pile sepulchral, and the flames
Ran round; "Mine offspring thus to slay
"My soul shall ne'er endure," the god exclaims,
"Nor leave its parent's pangs to share."
Thus briefly, from the lifeless fair,
Whom with one pace he reach'd (the pyre
Self-opening to the saving sire),

* *Lacereia's towers.* This was a town in Thessaly, lying on the lake Bœbeis, which lies near Pheræ (as Homer also tells us, *Il.* ii. 711), and the confines of Mount Pelion. It is mentioned by Apollonius Rhodius, lib. iv. 616, but not by Strabo, in whose time it had probably acquired the name of Larissa, lib. ix. p. 666, *note.* For a description of this region, see *Dodw. Trav.* vol. ii. 93, *et seq.*

† *His vengeful sister,* Diana, who would not only feel for Apollo, but for the wrongs of injured chastity, of which she was the goddess.

‡ *As from one spark, &c.* Thus expanded by Virgil:—

Oft from the heedless herdsmen drops a spark;
That harbour'd first beneath the unctuous bark
Seizes the wood, and to the foliage flies
Aloft, and roars and crackles to the skies;
High o'er the branching tops victorious reigns,
And all in flame involves the sylvan plains.
Georg. book ii. 308.

Away the struggling child he bare,
And bade the Pelian Centaur sage *
Store its young mind with precepts rare
Disease and mortal pain to 'suage.

STROPHE III.

All those, whose sickly temperaments betray'd
The natural sore; all whom the griding sword,
The whirling rock, had crush'd or gored;
All whom the blistering flames had flay'd;
All through whose limbs keen winter's breath
Had blown the drowsy chill of death;
(Whate'er the pang their frames endured)
Each of his several bane he cured.
This felt the charm's enchanting sound; †
That drank th' elixir's soothing cup;
Some with soft hand in sheltering bands he bound,
Or plied the searching steel and bade the lame leap up.

ANTISTROPHE III.

Yet Wisdom's self the lust of gain betrays:
Him too Corruption with her rich reward,
Her glittering gilded hand, ensnared
With impious art the dead to raise. ‡

* *The Pelian Centaur sage,* Chiron, who lived on Mount Pelion: in the original he is called the Magnesian Centaur; but Pelion was in Magnesia, as Homer tells us.—*Il.* lib. ii. 756.

† *The charm's enchanting sound,* incantations, mentioned also by Homer:—

With incantations stopp'd the sable blood.—*Odyss.* book xix. 457.

‡ *The dead to raise.* Hippolytus, having resisted the addresses of his stepmother Phædra, was falsely accused by her to his father Theseus, of having made an attack upon her chastity (a story much resembling those of Joseph and Potiphar's wife, and of Bellerophon and Sthenobœa): for this he received the curses of Theseus, who believed the story, and was soon after dashed from his chariot and killed, his horses being frightened at a sea-monster sent by Neptune for the purpose. Æsculapius, however, for some great reward (as Pindar here informs us, and which appears, from Pausanias, to have been an offering of twenty horses), restored him to life; for which presumptuous act Jupiter struck him with the lightning, and sent him to the shades below. The recovery of Hippolytus, as above stated, was attested by an inscription upon an ancient pillar, near the temple of the latter at Epidaurus.—*Paus.* lib. ii.

Roused at the deed indignant Jove
Through both at once his lightning drove;
At whose dread shock and instant blast
From both their breasts the spirit pass'd;
So quick the flaming courier speeds.
Pour we to Heaven our humble pray'r,
And beg the boon our mortal misery needs,
By sad experience taught of what frail race we are.

EPODE III.

Dare not, my soul, immortal life to crave;
The practicable good strive thou to gain—
But O! that still yon mountain cave
Sage Chiron held, where this mellifluous strain
With tuneful charm his heart might move
Some healing power to send, from Jove
Or Phœbus sprung, with spells endued,
To still the pangs that rack the good.*
With him the bounding bark I'd mount,
And ride the rough Ionian wave,†
By Arethusa's bubbling fount‡
My kind Ætnæan host to save:

STROPHE IV.

Him Syracuse reveres,§ her lenient king,
Whose pride ne'er pined at Virtue's just success;
Whose love th' unfriended strangers bless——
O! could I reach thy realm, and bring

c. 27. The same account is given by Virgil (*Æn.* lib. vii. 769), Ovid, and others; to which Spenser has added a dismal picture of the future state of Æsculapius, who (he tells us) was chained and imprisoned in a dismal cave for this specimen of his medical pre-eminence.—*Fa. Qu.* b. i. c. v. st. 36. With regard to Hippolytus, Virgil tells us, in the passage above referred to, that Diana secreted him, and conveyed him to the grove of the nymph Egeria in Italy, where, under the name of Virbius, he passed the remainder of his days in undisturbed obscurity.

* *That rack the good,* alluding to his patron Hiero, to whom this ode is written, and who was then afflicted with an excruciating complaint.

† *Ionian wave.* The Ionian sea divides Sicily from Greece.

‡ *Fount.* The fountain Arethusa, at Syracuse, of which Hiero was king. The poet's reason for calling him his *Ætnæan* host will be found in the notes on the first Pythian ode.

§ *Him Syracuse reveres.* Hiero's obligations to our poet will be ap-

Health, golden Health,* with Song to grace
The wreath that crown'd thy Pythian race,
(Which late from Cirrha† to thy shore
The matchless Pherenicus‡ bore),
Then should thy glorious minstrel shine
From far with beams of goodlier light,
With two such gifts advancing o'er the brine,
Than yon celestial star to thy rejoicing sight.

preciated by those who refer to the account given of him by Diodorus. Contrasting him with his brother Gelon, the historian says, *He governed his subjects in a very different manner; for he was violent and avaricious, and directly the reverse of his brother in that fairness and honourable integrity of character for which the latter was so much distinguished.*—B. ii. c. 67.

* *Golden Health, &c.* Health and Song, Hygeia and Comos in the original, that is, the Goddess of Health (by some called the daughter of Æsculapius), and the Genius of the triumphal Choir. Pausanias tells us, that on each side of the statue of Minerva at Tegea there were statues by Scopas, in Pentelic marble of Æsculapius and Hygeia.—Lib. viii. c. 47.

† *Cirrha,* the ancient seaport of Delphi, from which it was distant about eight or ten miles, situated on the Crissæan gulf. Strabo describes Crissa as a town on the coast between Cirrha and Anticyra, but says that the two former (Cirrha first, as I understand him, and Crissa afterwards) were destroyed before his time.—Lib. ix. 640. Yet Pausanias, who wrote long after Strabo, tells us that Cirrha was still, when he wrote, the seaport of Delphi, and supposes it to have been the same with Crissa mentioned by Homer (*Il.* ii. 520), in whose works the name of Cirrha never occurs. Mr. Dodwell complains that Pindar uses Cirrha here synonymously with Delphi, and adds, that "in this manner poets but too often throw history and geography into confusion." There is, however, no such confusion as Mr. Dodwell has supposed; the Delphic Hippodrome being (as Pausanias, who visited the spot while it existed, tells us, lib. x. c. 37) in the plain between Delphi and Cirrha: and as the latter was the seaport of the former, it is the very place from which the victor Horse must have been embarked with his crown for Syracuse, on a voyage, which the words βαθὺν πόντον περάσσαις, that close the sentence, show to have been at that moment on the poet's mind.

‡ *Pherenicus.* This is the same name which is given by Pindar to the horse which won for Hiero at Olympia, in the first antistrophe of his first Olympic ode; and it is therefore probable that it was the same horse, although no doubt a name which signifies "*the winner*" might possibly have been given to two different horses.

ANTISTROPHE IV.

But to the Matron Goddess,* in whose praise
Oft near my portal at the midnight hour
With Pan their hymns the damsels pour,
For thee my distant voice I'll raise.
If, Hiero, thy discernment knows
The flower on wisdom's word that grows;
Oft hast thou learnt from sapient age,
Guide of thy youth, this precept sage,
That "with each boon kind Fate bestows
"Two banes the chastening gods combine,"
Banes to the fool, but blessings to the wise,
Who clear th' incrusting coil, and bid the diamond shine.

EPODE IV.

Thee Heaven hath prosper'd; for if Fortune's eye
E'er beams on mortal, 'tis the conqueror King:
Yet with unchanged, uncloudy sky
Not e'en for Peleus† shone th' eternal spring,
Nor godlike Cadmus;† though they heard,
To that surpassing bliss preferr'd,
The golden-vested Muses fill
With songs of joy their echoing hill,
Sev'n-portall'd Thebes repeat the strain;
When this Harmonia's hand endow'd,
On that sage Nereus from the main
Thetis, his glorious child, bestow'd.

* *The Matron Goddess.* The Scholiast tells us that there was a small temple to the Mother of the Gods near the front of Pindar's house, which Aristodemus and Pausanias suppose him to have erected, and in which there was a statue to the god Pan. Pausanias calls it the Temple of Dindyménè, and says that it was near the ruins of Pindar's house, and only opened one day in every year, on one of which he happened to be present, and saw the statue and throne of the goddess both made of Pentelic marble.—*Paus.* lib. ix. c. 35.

† *Peleus, Cadmus.* These names are well known. At the marriages of the former with Thetis on Mount Parnassus (again mentioned by Pindar in the fifth Nemean ode), and of the latter with Harmonia at Thebes, the gods are said to have been present, and Apollo and the Muses to have charmed them with their celestial harmony.

STROPHE V.

Gods from the spheres came down their feast to grace,
Where they their nuptial gifts from Saturn's sons,
Ethereal kings on golden thrones,
Took, and beheld them face to face.
Thus, for past cares and toils forgot,
Their hearts corrected with their lot,*
The smiles of favouring Heaven they found;
Sorrow unseen yet hover'd round:
Cadmus, at life's distressful close,
His phrensied children's† furies press'd;
Though genial Jove one for his consort chose,
And soothed his power divine on fair Thyone's breast.

ANTISTROPHE V.

Peleus, to whom immortal Thetis gave
One matchless son,‡ on Phrygia's fatal plain
By shaft obscure untimely slain,
Mourn'd with all Greece his early grave.
If there be one, whose wisdom crown'd
Th' unerring paths of Truth has found,
'Tis his with heart uplift to Heaven
T' improve the gift its grace has given.
The winds that sweep the vaulted sky
Shift every hour their changeful way;
And when on man swelling Prosperity
In all its fulness comes, it will not, must not stay.

EPODE V.

Humble in want, in greatness I'll be great,
Still to my fortune's form I'll shape my will,
My wit the follower of my fate.
Should some kind god my lap with affluence fill,

* *Their hearts corrected with their lot.* This may allude to some defect in the early part of Cadmus' history, who came (perhaps a fugitive) from Phœnicia to Thebes, and to Peleus's banishment from Ægina, for the murder of his brother Phocus.

† *Phrensied children,* viz. Ino, Agave, Thyone, or Semele; of whom the two former became insane, and the latter was killed by the lightning in the embrace of Jupiter.

‡ *One matchless son.* Achilles, slain before the walls of Troy.

To Fame's high peak my hopes aspire :
Sarpedon and the Pylian sire
All ages know, to all proclaim'd
In sounding song by Genius framed.*
Her title to the breathing lyre
Virtue in charge securely gives ;
But rare the hand, whose touch can fire
Th' immortal strain, by which she lives.

ODE IV.

TO ARCESILAUS THE CYRENÆAN,

Victor in the Chariot-Race.†

STROPHE I.

To-day beside thy friend Arcesilas,
The steed-renown'd Cyrene's‡ bounteous king,
Stand, heavenly Muse, his minstrel choir to grace ;
And swell the gale of triumph, as they sing
Latona's twins and Pytho's plain ;
Where, while Apollo fill'd the fane,§
His priestess, from her shrine above
Between the golden ‖ birds of Jove,

* *By genius framed*, alluding to Homer's Iliad, in which the names of Sarpedon and Nestor, the Pylian sage, are so memorably recorded.

† This victory was obtained in the thirty-first Pythiad, that is, in the third year of the seventy-ninth Olympiad.

‡ *Steed-renown'd Cyrene's, &c.* Strabo tells us that Cyrenè was built by Battus, and a colony from Thera, a Laconian isle, formerly called Callista ; and that it was celebrated for its fertility and breed of horses, just as Pindar has described it (lib. xvii. p. 1194).

§ *While Apollo fill'd the fane.* Οὐκ ἀποδάμου Ἀπόλλωνος τύχοντος, *i. e.* Apollo not being absent ; so we have Φοίβου ἐπιδημήσαντος, *Callim. Apol.* 13, and Ἥφαιστος μεταδήμιος, *Odyss.* lib. viii. 293,—Apollo, Vulcan, being present, or at home. We have observed in a former note, that at the latter end of the spring Apollo was said to visit the Hyperboreans, during which excursion the oracle gave no answers, and was said at that time ἀποδημεῖν.

‖ *Between the golden birds, &c.* The Scholiast informs us, that in

Decreed, that on yon fruitful coast
Battus* should plant his alien host
Embarking from the sacred Isle,† and found
The town for chariots famed on Libya's glittering mound;

ANTISTROPHE I.

Battus the tenth and seventh‡ of his line
Thus destined to fulfil th' eventful word,
Which erst at Thera from her lips divine
The raging daughter of Æetes pour'd.
'Twas thus to Jason's godlike train §
The Colchian queen || address'd her strain:

order to ascertain where was the umbilicus, or middle of the world, Jupiter despatched two eagles of equal wing at the same time, from the east and west, and that they met at Delphi; to commemorate which, two golden eagles were consecrated to Apollo in the temple, between which the priestess sat. The reader will, therefore, not confound this with the ἀετῶμα, or upper part of the temple, which lay between the ἀετοὶ, or tympana, called by Pindar, in the Olympic ode xiii. ep. i., οἰωνῶν βασιλῆα δίδωμον.—See *Schol. Soph. Œd. Tyr.* 489.

* *Battus.* The colonization of Cyrenè by Battus, is related also by Callimachus, *Hymn. Apol.* 65. Cyrenè was built upon a white round hill.

† *The sacred Isle,* Thera, called sacred, as the Scholiast says, because, according to the authority of Theophrastus, Cadmus landed there in his search after his sister Europa, and erected a temple, or two altars, to Neptune and Minerva; and because, according to Hierocles, the Laconian colony, that settled there, erected a temple, or sacrificed to Apollo. —See *Pyth.* ode v. antistr. iii.

‡ *The tenth and seventh, &c.* The Argonautic expedition on its return from Colchis, touched at Thera, where Medea delivered this famous prophecy in favour of the seventeenth descendant of Euphemus, who she said should go with a colony from Thera to Cyrenè. This prediction was fulfilled in the person of Battus, who answered that description, and who, on consulting the Delphic oracle to know how to cure himself of an impediment which he had in his speech, was directed in return to go with a colony and settle in Libya. Pindar, it will be seen, begins with the latter of these prophecies, stating it to be the fulfilment of the former by Medea, which he then gives us.

§ *Jason's godlike train,* the heroes who accompanied him on the Argonautic expedition; among whom were Castor and Pollux, Hercules, Orpheus, Peleus, and others of the most distinguished persons of that heroic age.

|| *The Colchian queen,* Medea, whom the poet just before calls the raging daughter of Æetes, king of Colchis, from whom Jason, by her assistance, had borne away the golden fleece.

"Hear, what my labouring soul forebodes,
"Ye sons of heroes and of gods;
"How Epaphus' child* in after-days
"From this wave-wander'd isle† shall raise
"Within the precincts‡ of the Ammonian king
"A root, whence cities proud, and peopled realms shall spring.

EPODE I.

"They from the Dolphin's puny chase
"Shall turn, the generous steed to train,
"And urge for oars the chariot's race
"With tempest speed and flowing rein.
"Great parent thus shall Thera§ shine
"Of mighty states; so doom'd by pledge divine,

* *Epaphus' child.* This means Libya, who was said to be the daughter of Epaphus, the Argive (son of Jupiter and Io—*Ov. Met.* lib. i. 748), he having, as we learn from the tenth Nemean ode, stro. i., founded many of the Ægyptian cities, over which country he reigned according to the prediction of Prometheus.—*Æsch. Prom.* 874.

† *This wave-wander'd isle,* ἀλιπλάγκτου γᾶς, in the original, which words some interpret "*this wave-wandering clod.*"

‡ *Within the precincts, &c.* This means not within the limits of the temple, or sacred inclosure of the Temple of Jupiter Ammon, in Libya, but within the Libyan region, the whole of which was sacred to that god,—

Between Jove's burning oracle
And ancient Battus' sacred cell.—*Catull.* 7.

This may be collected from the account which Virgil gives us of the worship of Iarbas.

Through all his boundless realms to Jove revered
A hundred temples huge Iarbas rear'd,
Himself from Ammon sprung; to many a god
A hundred hearths with fires eternal glow'd.—*Æn.* b. iv. 201.

There was at Delphi a statue of Ammon in a chariot, dedicated to Apollo by the Cyrenæan Greeks.—*Paus.* lib. x. c. 13. Pindar seems also to have been partial to this deity, whose temple at Thebes contained a statue dedicated by the pious poet. He also wrote a hymn to Ammon, inscribed on a triangular pillar, erected there by Ptolemy, the son of Lagus, which remained to the time of Pausanias.—*Paus.* lib. ix. c. 16.

§ Thera was one of the islands called the Sporades in the Ægean sea, a little to the north of Crete (see *Stra.* lib. i. 99, *note* 4); from whence the colony with Battus embarked for Africa, and founded the city of Cyrenè; wherefore she is here called the metropolis, or great parent of states.

"When in man's form the social god,
"Where cool Tritonis pours her issuing lake,*
"His country's symboll'd soil bestow'd;
"From the high prow, that sacred gift to take,
"Down stepp'd Euphemus; and consenting Jove
"Clang'd† the loud thunder from above.

STROPHE II.

"'Twas when the parting crew on Argo's side
"Their anchor brazen-fang'd, her steady rein,
"Were fastening—(we through deserts waste and wide
"Twelve tedious days preceding from the main
"Our lifted bark laborious bore,
"Haul'd by my counsels‡ to the shore—)
"At that portentous hour alone
"The God came forth: his aspect shone
"Gracious, as of a reverend man;
"And frank and kind his accents ran;
"As when some generous lord his entering guest
"With cheerful welcome greets, and bids him to the feast:

* *Tritonis pours her issuing lake.* This lake, the goddess of which is said by Herodotus and Pausanias to have been the mother of Minerva by Neptune (see *Stat. Theb.* lib. ii. 722, *note*), is situated in Africa, somewhere near the Mediterranean sea, into which it appears to have an outlet, the sea and outlet being both pointed out by Eurypylus to the Argonauts at the same time. —*Apoll. Rhod.* lib. iv. 1572. This story of Minerva's genealogy is probably nothing more than this: near the lake Tritonis there was a temple to this goddess, from whence her worship being imported into Greece, of course by sea, she would be called the daughter of Neptune and Tritonis, in the creed of their figurative mythology.

† *Clang'd, &c.* So Theocritus, imitating Pindar:—

Thrice the bird of Jove
Clang'd in the clouds propitious from above.—*Id.* xvii. 72.

‡ *Haul'd by my counsels, &c.* This extraordinary project, executed by the Argonauts, of bearing their vessel along the sandy deserts of Libya on their backs for twelve days, is referred by Apollonius to the advice of Peleus, who directed them to pursue the track of a horse that had risen miraculously out of the sea.—*Apoll. Rhod.* lib. iv. 1380, &c.

ANTISTROPHE II.

"Yet briefly (for th' excuse of sweet return
"Press'd us), '*his name Eurypylus,*'* he said,
"'*Sprung from th' immortal Sire whose billowy bourne*
"'*Shakes the loud shore;*' nor more our haste delay'd,
"But without parley from the ground
"Snatch'd the first pledge his friendship found:
"Forth leapt our hero to the strand,
"With hand extended grasp'd his hand,
"And gladly from the tendering god
"Accepted the propitious clod;
"Which late at eve wash'd from the vessel's side
"Sunk in the brine, they say, beneath the weltering tide.

EPODE II.

"Full oft I charged th' attendant band,
"Now freed from heavier toil or thought,
"To guard it well; my vain command
"Full soon their heedless hearts forgot.
"Thus on this isle th' immortal seed
"Of Libya's fortune ere its hour is shed;
"For if to Tænarus'† sacred shade
"Euphemus hence return'd, that mystic boon
"By Hell's terrestrial gates had laid
("Yon godlike prince, steed-mastering Neptune's son,

* *Eurypylus.* Eurypylus and Euphemus being both, as appears by the second epode, sons of Neptune, the latter was naturally selected to accept the symbol of hospitality from the former. On account of their descent from the watery deity, Spenser has introduced them at the marriage of the Medway and the Thames.

Eurypylus, that calms the water's wroth,
And fair Euphemus, that upon them go'th
As on the ground without dismay or dread.
Fa. Qu. b. iv. c. 11, s. 14.

Euphemus is one of the distinguished persons portrayed on the ancient chest of Cypselus, the Corinthian king, at Olympia, so minutely described by Pausanias, lib. v. c. 17.

† *Tænarus* was a promontory, on the coast of Laconia, in the Peloponnese, where there was a chasm in the rocks, which the ancients both Greek and Roman, considered to be one of the gates of Tartarus, near which there was a temple dedicated to Neptune (*Stra.* lib. viii. 558);

"Whom Tityus'* daughter by Cephisus'† shore
"Erewhile the famed Europa bore),

STROPHE III.

"Then, when the Greeks went forth, as go they shall,
"From Lacedæmon,‡ in the fourth descent,
"And Argos and Mycenæ's swarming wall,
"His blood had ruled that boundless continent.
"Now must he raise in strange embrace
"With barbarous dames § his chosen race;

which is no doubt the place by the gate of hell, where the poet meant that Euphemus should have deposited Eurypylus's gift, both the giver and receiver being the sons of that deity. The existence of the temple there was a fact notorious to the Grecian reader, and sufficiently pointed at by the epithet of *sacred*, *ἱερὰν*, annexed to Tænarus.

This rifted rock, whose entrance leads to hell (*Comus*),

is strikingly portrayed by Statius, who thus describes the extraordinary altitude of the peak that terminates the cliff:—

No waving wings ascend
That towering peak, no murmuring thunders rend;
But oft, as day declines, the long-drawn steep
Floats its vast shade upon the distant deep.—*Theb.* b. ii. 42.

* *Tityus.* This was the person, who, for his attempt on the chastity of Latona (see epode v.), was doomed to lie in the shades below, where nine acres were covered by his gigantic form, exposed to an enormous vulture, that dwelt and preyed upon his entrails in a state of perpetual renovation.—*Virg. Æn.* vi. 595. Europa, the mother of Euphemus, was his daughter. The more celebrated heroine of that name, known for her amour with Jupiter, was the daughter of Agenor. Pausanias tells us that he saw the tumulus of Tityus, near Panopius, in Phocis, the circumference of which did not exceed the third of a stadium.—*Paus.* lib. x. c. 4.

† *Cephisus.* This was the Cephisus that rose near Lilæa, in Phocis, and flowed by Orchomenus into the lake Copaïs. There were others of the same name, near Athens, Argos, Sicyon, Apollonia, and in Salamis. —See *Dodw. Trav.* vol. i. 476.

‡ *From Lacedæmon, &c.* From Lacedæmon, Mycenæ, &c., the fourth generation from Euphemus went forth with a colony to Thera.

§ *Barbarous dames:* these were the Lemnian women, who received the Argonauts on their return, according to Pindar (below, stro. xii.); but on their voyage out to Colchis, according to Apollonius Rhodius, and having previously destroyed all the men in their island who had neglected them, cohabited with the Argonauts, and produced a race who afterwards emigrated into Greece in search of their fathers, and laid a plan to surprise the city of Sparta. In this attempt, however, they were detected, and afterwards sent under the command of Therus, the

"That led by Heaven with fortune's smile
"Shall reach this rude sequester'd isle,
"And rear a mortal doom'd to reign *
"The lord of Libya's cloud-black plain.
"Him with abstruse response and hint divine
"Heard from the Pythian domes and gold-encumber'd shrine,

ANTISTROPHE III.

"Phœbus with fleets and hosts in happier days
"Shall warn the clime to seek, where o'er the land
"Saturnian Nile † his fattening moisture lays."
Such was Medea's lore: th' heroic band
Speechless in fix'd amazement stood
Thrill'd at the marv'llous truths she show'd.
Blest son of Polymnestus,‡ thee
Portray'd in that proud prophecy,
Thee with her sweet spontaneous strain
The Delphian maid proclaim'd again:
Three times thy state she hail'd, and gave the word
That sent thee crown'd away, Cyrenè's destined lord,

EPODE III.

Thee to that shrine a suppliant sent
With prayers thy faltering speech to cure—
Now prospering in the eighth descent
Still on the throne thy sons endure;
Where in youth's prime Arcesilas
Fresh as the spring his purple flower displays.

son of Autesion, to the island of Callista, which from thence took the name of Thera, and afterwards sent out a colony under Battus, who founded the city of Cyrenè.

* *A mortal doom'd to reign, &c.* Battus, so called from his having an impediment in his speech, his real name being Aristoteles; to cure which he consulted the Pythian oracle, which directed him to go to Africa, and promised him a kingdom. He followed the divine injunction, and meeting with a lion in the desert, made in his alarm an effort to call out for assistance, and broke the ligament that had occasioned the impediment in his speech, of which he afterwards enjoyed the use.

† *Saturnian Nile.* By some little geographical confusion, so distinguishable in this ode, the poet describes the Nile as a river of the Cyrenaic region, where Battus landed.

‡ *Son of Polymnestus.* Battus was the son of Polymnestus.

On him with crowns th' Amphictyons* wait
Giv'n by Apollo for his Pythian race:
Him to the Muse I'll consecrate;
Him and th' all-golden fleece, whose distant place
When erst through many a wave the Minyans† found
Glories from heaven their temples crown'd.

STROPHE IV.

But whence that voyage? what necessity
Bound on their hearts its adamantine chain?
'Twas Pelias'‡ doom by fraud or force to die
By Æolus' renown'd descendants slain.
For e'en his soul with wisdom fill'd
The threatening Oracle had chill'd;
That, breathed from Delphi's central cave,
The wood-crown'd Earth's mysterious nave,§

* *Th' Amphictyons.* These were deputies varying in number, in the time of Pausanias, amounting to thirty, from the Athenians, Bœotians, Locrians, Phocians, and many other states of Greece. They are said by some to have been originally a political council, instituted by Amphictyon, the son of Deucalion, who assembled twice in the year at Delphi and Thermopylæ. They presided at and regulated the Pythian Games, as the Hellanodics did the Olympic, and disposed of the prizes, as the text imports.—*Paus.* x. c. 8; *Chandl.* vol. ii. c. 66.

† *The Minyans,* the name by which the Argonauts were known, either because many of them were descended from the daughters of Minyas, or because many of the Minyans of Orchomenus settled at Iolcus, from whence the Argonauts embarked.—*Stra.* lib. ix. 635.

‡ *Pelias* was the son of Tyro, the daughter of Salmoneus, by Neptune; Tyro afterwards married Cretheus, the son of Æolus, by whom she had Æson, the father of Jason, who was therefore a descendant of Æolus. On the death of Cretheus, Pelias usurped the throne, which he occupied at the time when Pindar's account begins.

§ *Mysterious nave.* Delphi was said to be the middle of Greece and of the world, and therefore called ὀμφαλος, the navel, which is the middle of the human frame. There was an ὀμφαλος in the Delphic Temple of white marble, upon which were placed the golden figures of the two eagles, that met at that spot as before observed.—*Stra.* lib. ix. 642, 643, and *Paus.* lib. x. c. 16. Lactantius and Varro however say that ὀμφαλος was derived from ὀμφαὶ signifying the answers of the gods (*Pott. Ant.* vol. i. 273), showing therefore that this was the place of the oracle. Milton, perhaps impressed with the same notion, says of Comus (a name, by the way, borrowed from the Comus, Κωμος, of the Games),

Within the navel of this hideous wood,
Immured in cypress shades, a sorcerer dwells,
Of Bacchus and of Circè born, great Comus.—Line 522.

Bade him with all his kingly care
The single-sandall'd wight beware,
Come when he should, stranger or citizen,
Down from his mountain hold to famed Iolcus' glen.*

ANTISTROPHE IV.

All at th' appointed time, with ported spears
In either hand appear'd the dreadful man:
Shaped in Magnesian guise a garb he wears,
That round his glorious limbs compacted ran;
O'er which a pard skin from the storm
Shelter'd his stout unshuddering form.
His mantling locks† unshorn, unbound,
In nature's wildness waving round,
Down his broad back illustrious shook:
Forward all bent on speed he broke,
Till in the forum halting, calm unmoved
Amidst th' inquiring crowd his dauntless heart he proved.

EPODE IV.

Unknown he stood—"Apollo's mien
"Is this?" some gazing wonderer cried,
"Or his, that wooed‡ the Cyprian queen,
"Whose reins the brazen chariot guide?
'In flowery Naxos ages since
'Otus and Ephialtes § daring prince,

* *Iolcus' glen.* Iolcus, a town or city of Magnesia in Thessaly, where Pelias reigned, was situated near the sea in a vale not far from Mount Pelion, where Jason had been clandestinely educated by Chiron the centaur.

† *His mantling locks, &c.* The practice of wearing long hair among the Greeks, καρηκομόωντας Ἀχαιούς, Homer has recorded, and the custom of doing so, particularly behind, prevails especially in the maritime countries to this day, as Pindar represents it to have done in the days of Jason.—*Dodw. Trav.* vol. i. 134. Milton seems to have had this passage on his mind when he described the angel of the sun—

Nor less his locks behind
Illustrious on his shoulders fledge with wings
Lay waving round.—*Par. L.* b. iii. 628.

‡ *Or his that wooed, &c.*, meaning Mars, who, according to Hesiod, had two sons by Venus, Fear and Terror.—*Theog.* 933.

§ *Otus and Ephialtes.* These were the sons of Aloeus by Iphimedia, who at the age of nine years were nine cubits broad and nine ells high

"Iphimedia's offspring died:
"Tityus,* gigantic form, Diana slew,
"When from her chaste and quiver'd side
"Her huntress-bolt th' unconquer'd virgin drew;
"That warn'd from joys forbidden † men might haste
"The practicable bliss to taste."

STROPHE V.

Thus they with vague surmise in crowds discoursed
Listening and whispering; when in burnish'd car
Pelias with mules all panting thither forced
His urgent speed. Astounded from afar
The stripling's dexter ancle round
He spied a single sandal ‡ bound;
Yet with disguised alarm, "Proclaim,
"Stranger," said he, "thy country's name;
"Tell me what matron born on earth
"From her fair bosom gave thee birth?
"Let not the loathed lie thy lips disgrace,
"But meet my just demand, and frankly tell thy race"

ANTISTROPHE V.

Him with undaunted Virtue's accents mild
Answer'd the youth, "From Chiron's school I come;
"The Centaur's daughters nursed me from a child,
"And good Chariclo § made her cave my home.
"Now, when by their kind care sustain'd
"My strength its twentieth year has gain'd,

They manacled Mars, and imprisoned him in a brazen dungeon for thirteen months, and, in order to attack the gods, they piled Mount Ossa upon Olympus, and Pelion upon Ossa (an enterprise ascribed by Virgil to the sons of the Earth—*Geo.* i 280), but were killed in their youth by Apollo (*Il* v. 385, *Odyss.* xi. 307), or, according to the Scholiast, through the contrivance of Diana in the island of Naxos, one of the Cyclades in the Ægean sea

* *Tityus.* He was destroyed by Diana for attempting the chastity of Latona.

† *Joys forbidden.* See *Nem.* ode xi, ep. iii., where a similar sentiment is forcibly expressed.

‡ Jason is said to have lost the other slipper in crossing the river Anaurus, near Iolcus—*Apoll. Rhod.* lib. i. l. 9.

§ *Chariclo,* the wife of Chiron.

"For no foul deed, no phrase unchaste
"From that sage intercourse displaced,
"My home I visit, to require
"The ancient honours of my sire;
"Which erst to ruling Æolus* and his heirs
"Jove in his bounty gave, and now th' Usurper wears.

EPODE V.

"He by perverse ambition stung
"The traitor Pelias, as 'tis said,
"Their sceptre from my parents wrung,
"Which they by right with justice sway'd.
"They on my birth's eventful day
"Dreading that lawless ruler, in dismay
"My death pretended, and prepared
"Domestic semblance of sepulchral rite,
"And female moans and sighs were heard:
"Me swathed in purple, to the secret night
'Trusting their silent path, in Chiron's care
"They placed, the nurturer of their heir.

STROPHE VI.

"Such is my tale—Good people, tell me true—
"My fathers rode the milk-white steed†—where stand
"Their stately towers?—'tis Æson's son ye view;
"I come no alien to a stranger's land:
"My godlike host, the centaur Seer,
"The name of Jason bade me bear."
Thus spake the youth: his father's glance
Discern'd far off the son's advance,
And the big tears of ecstasy
Came bubbling from his aged eye,
So swell'd his bursting heart with joy to find
His lost illustrious boy the comeliest of mankind.

* *Æolus*, the father of Cretheus, who was the father of Æson, the father of Jason, who therefore was heir to Æolus after Æson's death, and of course entitled to the throne, which Pelias had usurped.

† *The milk-white steed.* White horses were the accompaniments of pre eminence, and were therefore used on triumphal occasions by the Romans; as white asses belonged to persons in great authority among the Jews; *e. g.* "Speak ye that ride on white asses; ye that sit in judgment."—*Judges* v. 10.

ANTISTROPHE VI

Thither in haste, allured by Jason's fame,
His reverend uncles, from the neighbouring bowers
By Hypereia's fountain, Pheres* came,
Came Amythaon from Messene's towers.
Admetus and Melampus too
To greet their glorious kinsman flew.
With welcome warm and sumptuous feasts
Jason regaled his honour'd guests,
And freely without change or check
Threw loose the reins on Pleasure's neck
Five days and nights in sympathy of soul
Pluck'd they the laughing flowers that crown the social bowl.

EPODE VI

On the sixth morn his plan proposed,
Its cause, importance, means, and bent
To all his kin the youth disclosed
Forthwith they sallied from their tent,
In haste for Pelias' mansion bore,
And now already stood within the door
The soft-hair'd Tyro's† artful son
Spontaneous rose to meet the martial throng,
When with mild air and soothing tone,
Dropping sweet words that melted from his tongue,
Jason the conference raised on Wisdom's base
"Hear thou, Petræan Neptune's race, ‡

* Pheres and Amythaon, or Amythaon, were sons of Cretheus and younger brothers of Æson, Jason's father, by Tyro the daughter of Salmoneus, who before her marriage with Cretheus, had by Neptune Pelias and Neleus Admetus was the son of Pheres and Melampus of Amythaon, both consequently Jason's cousins Pheres is supposed by Apollodorus, lib i c 11, as quoted by Mr Dodwell, vol. ii 95, to have been the founder of the town of Pheræ, now called Belestina, in the middle of which (as Mr Dodwell says) rose the pellucid fountain of Hypereia

† *The soft hair'd Tyro's, &c* She was the daughter of Salmoneus, and lingering near the banks of the river Enipeus, of whom she was enamoured, fell in with Neptune, who, assuming the form of the River God, allured her to his arms and made her the mother of Pelias and Neleus.—See *Odyss* xi. 234, *et seq*

‡ *Petræan Neptune*, so called from Petra, an Hæmonian town in Thessaly, where games were celebrated in honour of the god.

STROPHE VII.

" Prone is man's mind from Honour's arduous way
" To verge into the tempting paths of gain,
" Rough in th' advance and leading far astray :
" But thine and mine it must be to restrain
" Our wrath, and weave our future weal.
" I speak to ears, that heed and feel.
" One parent's womb, thou knowest, of yore
" Cretheus and bold Salmoneus bore ;
" And we their grandsons thus look on
" The glory of the golden Sun.
" But when affection cools, and hateful ire
" Rankles in kinsmen's hearts, the decent Fates retire.

ANTISTROPHE VII.

" Oh ! 'tis not seemly thus with lance and shield
" That thou and I for honours ancestral
" Base war should wage. Take all my spacious field,
" My flocks and brindled herds, I cede them all,
" Which from my sire thy daring stealth
" Forced and yet feeds, thy pamper'd wealth.
" I grudge thee not, and view with ease
" Thy house enhanced with spoils like these.
" But what I challenge for my own
" My sovereign sceptre,* and the throne
" Whereon sat Æson, when the law divine
" His horsemen hosts received, these, Pelias, must be mine :

EPODE VII.

" These without conflict from thy hand,
" Lest ill betide thee, yield us back."
Thus urged the prince his just demand ;
And thus e'en Pelias calmly spake :
" Thy will be mine : but me the late
" Remains of life's declining hour await ;

* *My sovereign sceptre.* Æschylus has a similar expression.—
" Πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται ;—*Prom.* 786.
But who shall rob him of his sovereign sceptre ?

" Thy youth now wantons in the bloom :
" Thou canst appease the subterranean powers ;
" The soul of Phrixus* from the tomb
" Calls me, to bear him from Æetes' towers
" And seize the ponderous ram's refulgent hide,
" That saved him from the raging tide,

STROPHE VIII.

" Saved from th' incestuous stepdame's angrier dart.
" This to mine ear a dream miraculous
" Hath told : for this have I with anxious heart
" Castalia's counsels ask'd, that urge me thus
" Thither with bark and band to speed—
" Dare thou for me th' adventurous deed,
" And I will leave thee lord and king :
" Jove, from whom all our races spring,
" Be Jove himself † our binding oath,
" Witness, and warrant of our troth."
This compact to the chiefs propounded they
With full consent approved, and parting went their way.

* *The soul of Phrixus.* Phrixus, the son of Athamas, being with his sister Hellè, persecuted by his step mother Ino, and being about to be sacrificed by his father, fled with his sister on a ram with a golden fleece, sent to them by Jupiter, to Æetes, the king of Colchis. Hellè, however, fell into the sea, and was drowned, from whence it took the name of Hellespont Phrixus reached Colchis, and married Chalciopè, the daughter of Æetes, but was afterwards murdered by the latter, who envied him the possession of the golden fleece. To appease the soul of Phrixus, Pelias now pretended to Jason, that he was directed by the Oracle to make a voyage to Colchis and bring away the soul of Phrixus and the golden fleece. The ancients seem to have had some notion that the soul was buried with the body. Thus Virgil represents Æneas to have deposited in a sepulchre the soul of Polydorus, who like Phrixus had been murdered by his host.

We laid his spirit in the grave.—*Æn.* iii. 68.

† *Be Jove himself, &c.* Jupiter was the god of oaths. In the council-room at Olympia there was a statue of him in that character called Ζεὺς ὅρκιος, Jupiter Horcius, having the thunder in each hand, to denote the vengeance of Heaven against perjury. The competitors at the games were all previously sworn before this awful statue to do nothing contrary to the laws of the Olympic contests.—*Paus.* lib. v. c. 24.

ANTISTROPHE VIII.

His heralds loud now Jason bade proclaim
The perilous enterprise. Three sons of Jove
Unmatch'd in combat at that bidding came,
The fruits of Leda's, and Alcmena's, love.*
With these two lofty-crested chiefs
From Pylus' towers and Tænarus' cliffs,
Enthusiasts of renown, and held
Men of tried heart in valour's field;
Euphemus this,† from Neptune sprung,
That Periclymenus the strong.
Illustrious Orpheus‡ too, the minstrel's sire,
Apollo's offspring, came, and smote th' inflaming lyre.

* *Leda's and Alcmena's*, meaning Castor and Pollux, the sons of Leda, and Hercules the son of Alcmena, by Jupiter.

† Euphemus, the son of Neptune. Periclymenus was the son of Chloris and Neleus, who was the son of Neptune by Tyro. There were three cities called Pylus, of one only of which the site is now known, viz., of that in Messenia, now called Labarino, opposite the islands of Sphacteria.—*Dodw. Trav* vol ii. 346

‡ *Illustrious Orpheus.* The Scholiast cites authorities to show that Orpheus was the son of Apollo and the muse Calliopè, and therefore, as this may be the meaning of the text, and it is a more poetical genealogy than a descent from Æagrus, king of Thrace, more usually given to him, I have translated it accordingly. Apollonius Rhodius also includes Orpheus in the Argonautic expedition (lib. i. 25), and appeases a quarrel among the chiefs by the intervention of his melodious strain; at the close of which the poet thus beautifully describes its effect upon the audience —

This said, the minstrel sire
Stay'd his ambrosial voice and soothing lyre:
They all with heads outstretch'd, as while he sung,
Still on the tuneful charm unsated hung
In silent ecstasy, still listening round
Felt the soft rapture, that survived the sound.—B. i. 515.

This passage has been exquisitely imitated by Milton in the beginning of the eighth book of Paradise Lost.—

The Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fix'd to him.

EPODE VIII.

Hermes, that waves the golden wand,*
His youthful sons, Echion fair
And Erytus, with the vent'rous band
Despatch'd, the rough exploit to share.
Down came the youths, that dwelt below
Pangæum's wintry base: † for Boreas now
Pleased with such service, king of storms,
Sent forth in haste his wondrous progeny
Zetes and Calais, mortal forms,
With plume-rough backs and purple wings to fly.
Juno ‡ their hearts with sweet persuasive zeal
Inspired to bound on Argo's keel,

STROPHE IX.

To court the tempting toil · that none might long
To waste undanger'd § on his mother's arm
Youth without glory, but his peers among
Find e'en in death th' inestimable charm
That cheers the close of Valour. Now
Iolcus reach'd in godlike row
Stood the choice crew: Jason their look
Heroic praised, their numbers took. ||

* *That waves the golden wand.*—See *Odyss.* lib. v. 87, where also Χρυσόρραπις, the epithet, thus translated, is applied to Mercury. With this rod, as Virgil tells us (*Æn.* lib. iv. 242), he conducted the souls of men to and sometimes from the shades below. Erytus and Echion were the sons of Hermes or Mercury by Antianira.

† *Pangæum's wintry base.* Pangæum was a mountain in Thrace, which the Greeks, it being to the north of them, supposed to be the abode of Boreas

‡ *Juno.* Bentley supposes that Juno patronised this expedition, because the ship was called Argos from the name of the city, where she was so particularly worshipped. Homer says, that she was a friend to Jason.—*Od.* lib. xii. 72.

§ *To waste undangered, &c.*—See a similar sentiment, *Olymp.* ode i. ep. iii.

|| *Their numbers took.* This passage seems to have been on Milton's mind, when Satan reviewed the evil spirits.—

By auguries* watch'd, by chances cast
Mopsus† assured of heaven, in haste
The panting band embark'd, and from below
The lifted anchor hung upon the dancing prow.

ANTISTROPHE IX.

High on the stern a golden goblet rear'd
The chief, and to the sire of all the gods,
The lightning-lanced Jove, his prayer preferr'd ;
Invoked the powers, that sway the winds and floods,
The sea's wild ways, the nights forlorn,
And smiling days, and sweet return.
Heav'n's prompt assent in accents loud
Spake the big thunder from the cloud,
And playful pour'd in volleys bright
Its fractured beams‡ of harmless light.
Paused those rude heroes, by that gleam divine
And sound ambiguous awed— Mopsus, that hail'd the sign,

EPODE IX.

Cheer'd to their oars the rallied crew,
And with sweet hopes their hearts inspired :
At their stout stroke the galley flew ;
Toss'd from their blades the surge retired.

He through the armed files
Darts his experienced eye, and soon traverse
The whole battalion views, their order due,
Their visages and statures as of gods,
Their number last he sums And now his heart
Distends with pride, &c —*Par. L.* b. i. 572.

* *Auguries—chances, &c.* Auguries were hints taken from the flight of birds, by which the ancient divines conceived that the character of a future event might be predicted. The divination by the casting of chances was called κληρομαντεια, where the chances of a given event or undertaking being prosperous or not were collected by the divines throwing dice, pebbles, small bits of earth having certain characters upon them, &c., into a box, then supplicating the gods to direct them, and deciding by their appearance or order as they drew or threw them out.—*Pott. Ant.* vol i. 333.

† *Mopsus* was not only a prophet, but a hero, and is named by Ovid among those who were present at the destruction of the Calydonian Boar.—*Met.* lib. viii. 350.

‡ *Fractured beams*, in the original ἀκτῖνες στεροπᾶς ἀπορηγνύμεναι, as in Lucretius, lib. ii., Abrupti nubibus ignes.

Soon by the breathing South impell'd
To Axine's stormy mouth* their course they held;
There to the billowy Neptune rear'd
A sacred shrine† and altar marbled o'er,
And made their offering from the herd
Of Thracian bulls, that pastured on the shore;
Then, as the danger deepen'd, all adored
Of ships and seas the mighty lord,

STROPHE X.

So their frail bark the justling rocks‡ might shun,
Frightful collision!—Twain, self moved, they were,
Alive, with wild rotation whirling on
Swift as the roaring winds—In mid career

* *Axine's stormy mouth.* This was the ancient name of the Euxine (the former signifying the inhospitable, the latter the hospitable sea), as Ovid tells us —

Here on the freezing Euxine's shore I stay,
Axine his name, the wiser ancients say
Trist b iv El iv. 56.

† *A sacred shrine* Among the numerous conjectural accounts quoted by Dr. Clarke of the origin of the ιερον in the Thracian Bosporus (which some consider to have been the site of the Temple of Jupiter Urius, and which Dionysius of Byzantium alleges to have been a fane built by Phrixus in his voyage to Colchis), may it not as well be supposed to have been the shrine or temple erected to Neptune by the Argonauts, preparatory to their entrance into the inhospitable sea?—See *Cl Trav* vol i p 680, *n* 4, 683, *n* 5

‡ *The justling rocks* These were two rocks called the Cyaneæ or Symplegades, at the entrance from the Bosporus into the Black Sea, which were said by the poets to whirl round upon their bases, and to crush the vessels that attempted to pass between them After the passage of the Argonauts, however, they are said above by Pindar to have been fixed for ever, in which he is confirmed by Theocritus (*Id* lib xiii 24), Apoll Rhod (lib ii 606), and by Ovid (*Met* lib xv 339). There were erratic rocks called Πλαγκται πετραι, through which also, according to Homer (*Odyss* lib xii 61, 70), and Apollonius Rhodius (lib iv 924), Jason passed, but these appear to have been situated in the Mediterranean, which the hero is stated by the latter poet to have reached by achieving the geographical paradox of sailing thither from the Black Sea through the Danube and the Po, the streams of which he gravely supposes to have been united. The interesting and beautiful account given by him (lib ii. 551, *et seq*) of the passage of the Argonauts through the Symplegades is not excelled in the whole range of descriptive poetry.

Milton has fully availed himself of this fearful scene to image the perils of Satan's passage from the nether world.—See *Par. L.* b. ii. 1018.

The passing demigods before
Awe-struck they stopp'd and raged no more
Now, Phasis reach'd, in converse sweet
The Greeks and dusky Colchians meet
Æetes* ruled the barbarous land
Then first the Cyprian queen, whose hand
Points the resistless arrow, from above
Her mystic Iynx † brought, the maddening Bird of Love,

ANTISTROPHE X

Fast in his quadri-radiate circlet bound,
Charm of mankind and incantations strange
Æson's sage son she taught, and spells profound,
Spells, that Medea's filial faith might change,
And for fair Greece her feverish heart
Seduce from that wild beach to part
Touch'd by Persuasion's gentle goad ‡
All her sire's arts and toils she show'd
Soft oils and antidotes § she gave
Her Jason's beauteous form to save,

* *Æetes*, the father of Medea the brother of Circe and the son of Ἥλιος, the Sun and Perseis the daughter of Oceanus —*Odyss* x 136, *Hes Th og* 955

† *Iynx* It is not easy to conceive whether this is a bird by some means fixed in a small hoop or ring or merely a toy of that form and description It is used here to denote some implement of allurement, by which the enchantress was enabled with the assistance of prayers and incantations, to inflame and pervert the affections of the devoted object The Scholiast on this passage describes the Iynx as a hairy bird with a long neck and tongue and possessing the faculty of rotating its head and neck, and adds that the female professors of amatory witchcraft tie it to a wheel like Ixion, and whirl it round as an accompaniment to their incantations, and that Venus brought it down from heaven, as Pindar tells us The Scholiast on the Nemean ode iv l. 56, where this word again occurs, tell us that Iynx was held by some to have been the daughter of Echo by others of Peitho (Persuasion), and that Juno turned her into a bird for having drugged Jupiter to the love of Io The mention of Peitho a few lines below might lead us to suppose that this latter story was familiar to our poet

‡ *Persuasion's gentle goad*, μάστιγι Πειθοῦς Πειθω, Persuasion, Suadela, was a goddess in the Greek Pantheon We find her grouped sometimes with the Graces, but more usually with Venus, who is often attended by the Graces, Hesiod makes her assist the latter in decorating the person of Pandora.—*Ἔργα καὶ Ἡμ* 73

§ *Antidotes*, ἀντίτομα in the original, from τεμνω, to cut, cut herbs being the early medicines. Hence the phrase ἀντεμνων ἄκος, preparing a remedy — *Æsch. Ag.* 10, and *Blomf Gloss.*

Till all prepared to Hymen's sweet control
Their mutual loves they pledged and mingled soul with
soul.

EPODE X.

But when Æetes full in sight
His adamantine plough produced
His furious bulls, whose nostrils bright
Flames of consuming fire diffused,
Battering the ground with brazen tread;
These single-handed to their yokes he led;
And steadfast drove his furrow'd line
Straight through the smoking glebe, severing in twain
An acre's breadth* Earth's sturdy spine.
"Let him that ruled your vessel o'er the main
"Do me this deed," the vaunting chieftain cries,
"And be th' immortal Felt his prize,

STROPHE XI.

"His the rich fleece, that glows with flakes of gold."
Off, at that challenge roused, his saffron vest
Flung Jason, and in Love's assurance bold
Closed on the task · charmed by his bride's behest
Singed not his frame the raging fire,
Forward he drags the team and tire;
Their necks in close constraint he joins,†
Stirs with sharp goad their struggling loins,
And with stout arm and manly grace
Works out with ease th' appointed space.
In speechless pang, yet muttering at the sight,
Aghast Æetes stood and marvell d at his might.‡

* *An acre's breadth,*—ὀργυιὰν in the original, which some translate a fathom's depth; but the depth to which he ploughed, though it might show the strength of the bulls, was no proof of the power of Æetes, which was effectually tried by his ruling those animals and enduring the fire, which they breathed, while he was ploughing an acre of ground.

† *In close constraint he joins,* in the original βοέαις ἀνάγκας ἔντεσι, not easy to be literally translated; but imitated by Æschylus, ἐπεὶ δ' Ἀνάγκας ἔδυ λέπαδνον (*Ag.* 211),—"*But when he had put on the harness of Necessity.*"

‡ *Marvell'd at his might.* So Apollonius Rhodius:—

Θαύμασε δ' Αἰήτης σθένος Ἀνέρος.—Lib. iii. 1318.

ANTISTROPHE XI.

Forth to their gallant chief th' heroic throng
Stretch'd their glad hands, crown'd him with chaplets green,
And gratulations pour'd from every tongue.—
Now to the secret haunt, where hung unseen
The glittering skin by Phrixus spread,
Sol's wondrous son the strangers led;
Nor ween'd that mortal enterprise
Could from that toil triumphant rise.
Deep in a dark defile it lay:
A ravening dragon* watch'd the way,
In bulk like some huge galley, thick and long,
With ir'n compact, and work'd by fifty rowmen strong.

EPODE XI.

But the time urges, and 'twere long
The vulgar tedious path to tread;
I know the readier route of song;
And Wisdom follows where I lead.
Arcesilas, by art beguiled
The blue-eyed motley serpent Jason foil'd;
With stol'n Medea, Pelias' bane,
The boisterous Ocean cross'd, and Red-sea flood
To shores, where now th' heroic train
'Mong Lemnian wives,† stain'd with their husbands' blood,
Vied for the mantle prize in naked grace,
And clasp'd them in their warm embrace.

* *A ravening dragon*, thus alluded to by Juvenal —

Hesperidum serpens, aut *Ponticus* —*Sat.* xiv. 114.

See also Ovid's narrative of this adventure, *Met.* lib. vii. 100, *et seq.*

† *Lemnian wives.* These ladies are said to have murdered all the men in their island, except Thoas, the father of their queen Hypsipylè, in revenge for their infidelity. The Argonauts, according to Pindar, touching there on their return from Colchis, at the time when she was solemnising, with games, at which a mantle was the prize, the funeral of Thoas, the widows availed themselves of this occasion to continue the population of their island. Homer mentions a son of Jason, by Hypsipylè, called Eunēus, who sent a large supply of wine to Agamemnon during the Trojan war.—*Il.* vii. 467. The landing of the Argonauts at Lemnos is also described by Statius, *Theb.* lib. v. 335, *et seq.*

STROPHE XII.

On that famed day or night, by Fate's decree
 'Mong tribes barbarian on a distant strand
Dawn'd the first beam of thy great destiny
 There first the race that shall for ages stand,
  Of proud Euphemus* hail'd the day
  With Spartan dames and customs they
  Mingling and swarming forth erewhile
  Peopled Callista's beauteous isle †
  From whence thy sires o'er Libya's waste
  Honour'd as gods Apollo placed,
And gave with counsels just and laws unknown
Cyrenè's realms to rule, and grace her golden throne

ANTISTROPHE XII

Use now the wit of Œdipus profound— ‡
 If one with sharpen'd axe and reckless stroke
Lops as he lists the sightly branches round
 And shames the honours of the spreading oak
  Though fruit thereon no longer glows,
  Still her proud bulk and strength she shows,
  What time in winter's hour of need
  The crackling hearth her fragments feed,
  Or stretch'd along § the lengthening row
  Of stateliest columns rear'd below

* *Euphemus* See above, strophe iii and *notes*

† *Callista's beauteous isle* This was the ancient name of Thera before the Spartan colony settled there under the command of Therus (the uncle of the two first Spartan kings Eurysthenes and Procles) from whom the island took the latter appellation For the founding of Cyrenè by Battus, the ancestor of Arcesilaus, see above, strophe i and *notes*

‡ *Of Œdipus profound* Œdipus as is well known, was said to have solved the celebrated riddle of the Sphinx The poet, therefore, being about to address Arcesilaus figuratively in favour of one Damophilus (who had been banished from Cyrenè for his share in a sedition against the government, and during his residence at Thebes had obtained the friendship of Pindar) says to the monarch, "Now use the wit of Œdipus," i e now solve me this riddle He then, by a sort of parable, compares Damophilus to an oak, of which the reader will of course see the application

§ *Or stretch'd along, &c*, i e the oak becomes the architrave of some distant palace, as Damophilus, forced from Cyrenè, becomes at Thebes

Some stranger's pressing palace she sustains
With firm unfailing trunk, forced from th' unshelter'd plains.

EPODE XII.

Thou art the leech, the times require,
And Pæan* speeds thy skill profound;
With lenient hand, relenting sire,
Soften and heal thy subjects' wound.
The worst, the weakest† from its base
A state with ease may shake, but to replace
Th' accomplish'd pile is power indeed,
Unless some guardian spirit in his love
Seize the loose helm, the leaders lead
For thee that grace the favouring Fates have wove.
Oh! dare then for thy loved Cyrenè's weal
Strain all thy strength, use all thy zeal.

STROPHE XIII.

A goodly messenger,‡ as Homer sings
(Heed thou the tuneful sage), acceptance gives
And estimation to the charge he brings
So from her virtuous theme the Muse derives

a person of consideration, and proves his importance prior to his banishment.

* *And Pæan.* Apollo, the god of medicine the patron of Cyrenè (see *Pythian Odes*, v ix) and of the games, at which Arcesilaus had won the prize for which this ode was written, he, therefore, says the poet, seconds thy skill that is, has supplied me with the opportunity of soliciting thee to heal the wounds of Damophilus, by recalling him, and honour thee in doing it

† *The worst, the weakest, &c* Mr Burke has adopted this admirable remark, perhaps unconsciously, and amplified it in his way "But is it in destroying and pulling down that skill is displayed? your mob can do this as well, at least, as your assemblies The shallowest understanding, the rudest hand is more than equal to that task Rage and phrenzy will pull down more in half an hour than prudence, deliberation, and foresight can build in an hundred years"—*Reflections on the Revolution in France, Burke's Works*, vol. v p 303

‡ *A goodly messenger, &c* The Scholiast quotes the following line, as that to which Pindar alludes, it does not appear to me quite to correspond with the description of it in the text, but I have searched in vain for one more apposite

Ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῇ.—*Il.* xv. 207.
'Tis well when messengers wise counsels hold.

Honour and grace. Th' illustrious house*
Of Battus, all thy realm allows
Damophilus unmatch'd in truth,
Generous and just; 'mong boys a youth,
In counsel provident and sage
As one that boasts a century's age.
He of its sparkling jest the slanderous tongue
Bereaves: with honest hate he meets th' oppressor's wrong.

ANTISTROPHE XIII.

Thus with the wise and good no strife hath he,
Ardent and urgent of his upright plan;
For well he knows, that Opportunity
(Which he observes, not serves) rests not with man
A moment's pause. 'Tis bitterest pain
To know, yet need, and crave in vain
The sweets that friends and freedom give:
Thus doth this suffering Atlas† strive,

* *House of Battus*, the royal family of Arcesilaus, descended from Battus.—See above, epode iii.

† *Atlas*, said to have been a king of Mauritania, the son of Iapetus and one of the Titans, who made war against Jupiter, by whom they were confined in Tartarus, but afterwards, as some say, released. He was skilful in astronomy, and therefore fabulously said to have sustained the heavens. In this passage Pindar compares Damophilus, standing up under the pressure of his sovereign's resentment, to Atlas supporting the heavens: and the critical reader will observe with how much brevity and effect he has contrived to weave the sentiment and the simile together, so that by uniting them in one sentence and making them partakers in the meaning of the same verb, the resemblance is both strengthened and demonstrated. A similar instance of this mode of illustration occurs in the beginning of the sixth Olympic ode:—

Pillars of gold our portal to sustain,
As for some proud and princely place,
We'll rear the founder of the strain
With far refulgent front his opening work should grace.

Horace has followed him in many instances, particularly in his Satires and Epistles, lib. i. sat. 2; *Ars Poet.* Shakspeare has discovered or improved upon the same poetical beauty in innumerable instances; for example:—

Sweet are the uses of Adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head.—*As You Like It.*

From wealth and kin and country driven,
Against thy weight, his pressing heaven.
Yet Jove the Titans loosed, and when the gale
Vexes the deep no more, we furl the useless sail.

EPODE XIII.

Worn out with lingering ills, his prayer
Is still to greet his native plain,
By Cyrè's fount* the feast to share
And yield to youth his soul again.
There rank'd among the minstrel choir
To touch with gifted hand the burnish'd lyre,
Warbling in peace his harmless lay,
Nor offering to his foes nor suffering wrong.
Oh! that his lips had power to say
What recent fountains of ambrosial song
Flowing for great Arcesilas he found,
Illustrious guest on Theban ground

That strain again; it had a dying fall,
O it came o'er my ear, like the sweet South,
That breathes upon a bank of violets,
Stealing and giving odours.—*Twelfth Night.*

She never told her love,
But let concealment, like a worm i' th' bud,
Feed on her damask cheek.—*Idem*

She pined in thought,
And with a green and yellow melancholy
She sat, like Patience on a monument,
Smiling at Grief.—*Idem.*

This figure is used also by Milton, but not so often in the Paradise Lost as in Comus, where he follows more the manner of Shakspeare; for example—

The sea-girt isles
That, like to rich and various gems, inlay
The unadorned bosom of the deep.—*Comus.*

* *Cyrè's fount.* The fountain of Cyrè at Cyrenè was sacred to Apollo, whose Carneian ceremonies were celebrated there.

ODE V.

TO ARCESILAUS THE CYRENÆAN,

Victor in the Chariot-Race *

STROPHE I.

WEALTH is wide-extended power,
Whene'er with genuine worth combined ;
Man leads it forth in Fortune's favouring hour
And friendships throng behind.
Thee, heav'n-enhanced Arcesilas,
These gifts through all thy glorious days
From life's first step, by Castor's† grace,
Have bless'd ; who now with Pythian bays
Given from his golden car thy brows hath crown'd :
'Twas he the threatening storm allay'd
That shook thy prosperous house and spread
The cheering calm, that brightens round.

ANTISTROPHE I.

Wisdom still with temperate hand
Improves the boon by Heaven bestow'd ;
And thee, that walk'st with Justice through the land,
A thousand blessings crowd.

* This ode is written to the same Arcesilaus, king of Cyrenè, with the preceding ode, in honour of his victory in the chariot-race, won in the thirty-first Pythiad, but whether it was the same victory, or another, is not known.

† *Castor*; he is here mentioned on account of his delight in the management of horses, as we learn from Horace, and in the Games, as the third Olympic ode (antistro iii) informs us; to which may be added his influence in allaying the tempests (Hor lib. i. ode xii), here figuratively applied to the civil commotions at Cyrenè, which Arcesilaus had suppressed, and to his succeeding triumphs in the Pythian Games, recorded in these odes.

First as thou art the sceptred lord
Of mighty realms, and bear'st combined
By Nature for that proud reward,
The ruler's eye, the sage's mind
Next as thy coursers from the Pythian plain
Have born the glorious prize away,
While Phœbus gives thee to display
Th' exulting pomp and choral strain

EPODE I

O cease not, while the song, that swells thy fame,
Sounds through Cyrenè's echoing towers,
Where Venus spreads* her sweetest bowers,
God the great cause of all things to proclaim
First of thy peers be great Carrhotus† styled,
He brought not to th' applauding plain,
Where Battus'‡ just descendants reign,
Excuse, repentant Epimethes' child,§
But foremost in the chariot-course
By pleased Castalia's sacred source
Th' accepted stranger pass'd, and round
Thy kingly locks his wreath of glory bound

STROPHE II

Twelve times round the measured bourn
With heel unmatch'd, uninjured rein,
Flew the swift steeds, nor tire nor trapping torn—
Lo! where by Delphi's fane

* *Where Venus spreads* Cyrenè is called in the original γλυκυν κᾶπον Ἀφροδίτας, the sweet garden of Venus as in the ninth Pythian ode Διὸς ἔξοχον κᾶποι, the pre eminent garden of Jupiter a term in both instances intended to denote its beauty and fertility, and in the latter its dependence on Jupiter, the god of Libya

† *Carrhotus*, the charioteer, who won the race for Arcesilaus, was also his wife's brother, and according to Theotimus quoted by the Scholiast, the leader of his armies

‡ *Where Battus, &c*, that is, to Cyrenè —See *Pythian* ode iv stro 1

§ *Epimethes' child* Epimethes was the person who accepted Pandora from Jupiter, contrary to the counsel of his brother Prometheus, who advised him to reject a present, which brought evil into the world. Our poet has in this little allegory represented προφασις, i e the excuse made by a defeated competitor, as the daughter of this repentant Epimethes —See *Hes* Ἔργ. και Ἡμ 85

Hangs the fair chariot* (sound and bright
As from the sculptor's hand it wheel'd
Beneath the steep Crissean height†
To th' hollow plain and sacred field),
Slung from the cypress beam, the God beside;
Where by the Cretan archers' hands
Hewn from one trunk his statue stands,
The rich Parnassian temple's pride

ANTISTROPHE II

Him with grateful heart we praise,
Whose deeds exalt his country's king:
On thee, Alexibiades,‡ their rays
The bright hair'd Graces fling,
Blest in the minstrel's mindful strain,
Thy rare exploit's reward, to live
Twice twenty chariots strew'd the plain,
Thy wheels unglazed, thy steeds survive:
Skill hath no place but in the brave man's breast,
Now from the glorious games once more
His Libyan plains, his native shore,
The youth's triumphant steps have press'd

EPODE II

Thus labour still, man's painful part, remains.
Yet mark! the same propitious Power
(The stranger's light, the nation's tower)
That beam'd on ancient Battus, still sustains

* *Hangs the fair chariot, &c* Heyne says, that it was usual to dedicate the victorious chariot in the Delphic temple, probably, however, not in the great temple itself but in some adjoining consecrated place, containing a cypress beam for the purpose and the wooden statue of Apollo given by the Cretans

† *Crissean height* Crissa, as connected with Pytho or Delphi, is mentioned by Homer —Κρισσαν τε ζαθεην—*Il* ii 520 There is now a village called Crissa or Crisso, about three miles from Delphi, towards the sea, surrounded with lofty eminences and abounding with fragments of marble, and other remains of antiquity, which Dr Clarke (with much probability, as it seems to me) supposes to be the site of Crissa (vol iv 176), between which and the sea, that is, in the vale or hollow plain, κοιλόπεδον νάπος, was the Hippodrome

‡ *Alexibiades*, Carrhotus, the son of Alexibius.

The throne he stablish'd, and with gifts profuse
Blesses his people. Him, 'tis said,
The stately lions* roaring fled:
His alien speech their awe-struck ire subdues.
Phœbus himself, that led the way,
Gave their fierce natures to dismay;
That no rude chance might stay Cyrenè's lord
In his great course, or thwart th' unerring word.†

STROPHE III.

Phœbus dire disease's cure
To seers and sapient matrons shows:
He gave the lyre, and on his favourites pure
Th' inspiring Muse bestows
(The Muse, that wins from ruthless war
The soften'd soul to love and peace).
He rules the shrine oracular,
Where warn'd by him th' Herculean race‡
Sought with th' Ægimians on Laconian ground,
In Pyle and Argos their abode.
The praise from Sparta's deeds that flow'd,
Be mine in partial strain to sound

* *The stately lions.* Pausanisa inverts this anecdote; for he tells us in veracious prose, that Battus was so alarmed at the sight of a lion in the deserts of Cyrenè, that the impediment in his speech was instantly succeeded by a distinct and loud articulation.—Lib. x. c. 15.

† *Th' unerring word,* the answer of the Delphic Oracle, which had destined Battus to the kingdom of Cyrenè.—See *Pyth.* ode iv. antistr. iii.

‡ *Th' Herculean race.* The Heraclidæ, or descendants of Hercules, who having been driven out of the Peloponnese, and settled near Mount Pindus with the Dorians, under Ægimius, afterwards by the direction of the Delphic Oracle, and assisted by the Ægeidæ, a tribe of Thebans, returned and settled in Pylus, Argus, and Lacedæmon; from whence they colonised Thera; from whence Battus colonised Cyrenè. Pindar being probably of that tribe calls the Ægeidæ, his fathers, and considers himself connected with the glory of the Spartans.—See *Isthm.* ode vii. epode i.

ANTISTROPHE III.

Spartans born my favour'd sires
From Ægeus sprung to Thera came :
Fate led them to the land,* whose sacred fires
With many a victim flame.
Thence, Phœbus, thy Carneian rites†
To proud Cyrenè's mount we bore,
Still hallowing as the feast invites,
Her fair-built fanes and echoing shore.
Thither Antenor's sons,‡ Troy's brave remains,
By hostile flames in ruin laid,
With Helen's Grecian wanderers fled,
And left their sons th' adopted plains.

EPODE III.

There dwelt that race of warlike charioteers,
To whose heroic shades the band,
That lead by Battus rules the land,
Still slays the sacrifice. the altar rears ,

* *Fate led them to the land, &c* This is supposed to be a corrupt passage, Damm substituting *ἐς ἔραν*, ad terram, for *ἔρανον*, epulum, a feast ; the latter word does not so well suit the remainder of the sentence, yet joined with the epithet *πολύθυτον*, signifying *at which there were many sacrifices*, it is in some degree supported by Callimachus, who calls it

An annual festival
At which unnumber'd bulls, thy victims, fall —*Hymn. Apoll.* 79.

I have translated the words, however, as given by Damm, supposing the land where there were many sacrifices to have been Thera, from whence they carried the same ceremonies to Cyrenè.

† *Thy Carneian rites.* It is said among other accounts, which will be found in the Scholiast on Theocritus, *Idyl* v. l 83, that the Carneian rites sacred to Apollo, take their name from one Carno, a prophet or priest, who accompanied the Heraclidæ to Sparta, &c , and was slain by one of them ; in consequence whereof they were visited with a pestilence, to remove which the Delphic Oracle directed them to institute the Carneian rites in honour of Apollo These rites appear from Callimachus to have been observed with great solemnity (the fire on the altar being kept perpetually burning), and lasted nine days ; during which the persons concerned in them lived in a state of military discipline, under the rule of a rigorous commander.—See *Paus.* lib. iii. c. 13, and *Pott. Antiq.* vol. i. 408.

‡ *Antenor's sons* Antenor was a Trojan, whose sons, after the taking of Troy, mingled with the Greeks, who accompanied Helen, and settled at Cyrenè.

Battus, whose winged galleys through the brine
Oped their deep passage. For the gods
High groves* he raised, their dark abodes:
He the Scyrotan† to Apollo's shrine,
Where the full pomp with prancing steed
Imploring blessings might proceed,
His spacious causeway plann'd. The Forum nigh
Aloof the vulgar tombs his reliques lie.

STROPHE IV.

Blest his mortal part he bore;
In death a hero's rites he knows:
Their sacred kings far off, the walls before,
In humbler rest repose.
Still in the shades beyond the grave
Our liquid lays their spirits hear,
Shedding soft dews and streams that lave
The living flower their virtues bear;
Lays, that with them Arcesilas record
Their glorious son, whose choral train‡
Now sing for him in sounding strain
Phœbus who waves the flaming sword,

ANTISTROPHE IV.

Him, who sends from Pytho's hills
The graceful song, that far o'erbuys
The cost of conquest, to the prince§ that fills
The praises of the wise.

* *High groves, &c.*, *ἄλσεα μείζονα*; an expression which perhaps may mean *temples*, particularly with the verb *κτίσειν*.—*Pott. Antiq.* vol. i. 197. So Callimachus seems to have construed the word, where he says of Battus (called also Aristoteles), *Δεῖμε δέ τοι μάλα καλὸν ἀνάκτορον*, he built thee a beautiful temple. *Hymn. Apoll.* 77.

† *The Scyrotan.* The Scholiast states this to be the name of the great causeway, that led to the temple of Apollo, at Cyrene, and seems to think that the term signified a pavement in the dialect of the Cyrenæans. There was a sacred way from Olympia to Elis, probably of the same description, Pausanias calling it *πεδιάδα*, the word used here by Pindar, signifying a plain and levelled road.—Lib. v. c. 16.

‡ *Whose choral train*, meaning the choir by whom this ode was to be performed.

§ *To the prince, &c.*, meaning Arcesilas, with whose panegyric he proceeds.

'Tis but the general tale : in wit,
In words, with age his youth may vie ;
Bold as the Sovereign bird, whose might
With wings expanded awes the sky.
His strength in contest, like the tower in war :
A child the Muses' haunts he knew,
Still on their pinion soars : and who
Shall guide with him the glowing car?

EPODE IV.

All the domestic paths that lead to fame,
His enterprising steps have tried ;
And well th' approving gods supplied
His purposes with power. Through life the same
Grant him, in act resolved, in counsel sage,
Blest sons of Saturn, long to know :
Nor let th' autumnal tempest blow
To blast the ripe abundance of his age :
Jove, whose high will exalts and moves
The destiny of those he loves,
Vouchsafe the sons of Battus to obtain
Like wreaths of glory from th' Olympian plain.

ODE VI.

TO XENOCRATES* OF AGRIGENTUM,

Victor in the Chariot-race.

STROPHE I.

O LISTEN, while we till the flowery field,
Where soft-eyed Venus and the Graces† reign,
Hastening with duteous step our vows to yield
Within Earth's murmuring nave‡ and central fane:
Where for th' Emmenian tribe§ renown'd,
And watery Agrigent, and great
Xenocrates with Pythian conquest crown'd,
Apollo's proud retreat
Enshrines, its golden stores among,
The treasure|| of our rich triumphal song.

ANTISTROPHE I.

Song, that nor wintry shower¶ nor driving hail,
Keen squadrons of the pitiless thunder-cloud,
Nor weltering sands shall beat, nor sweeping gale
Sink in the caverns of th' all-whelming flood:

* *Xenocrates*, the brother of Theron, to whom the second Olympic ode is addressed, and the father of Thrasybulus an accomplished youth, to whom Pindar appears to have been particularly attached.—See *Isthm* ode ii. This victory, as the Scholiast tells us, was obtained in the 24th Pythiad.

† *Venus and the Graces* In the same manner he speaks of lyric poetry as being Χαρίτων κᾶπον, the garden of the Graces (*Olymp* ode ix. ep. i). and of Cyrene, as being κᾶπον Ἀφροδίτας, the garden of Venus (*Pyth.* ode v. ep. i).

‡ *Murmuring nave, &c.* Meaning Delphi and its temple.—See *Pyth.* ode iv. stro. iv. and *note*

§ *Emmenian tribe.* The tribe of the Emmenidæ, at Agrigentum, to which Theron's family belonged.—See *Olymp.* ode iii antist. iii. and *note.*

|| *The treasure.* There were treasures at Delphi, as well as at Olympia, in which the offerings to Apollo were deposited (*Paus* lib. vi. c. 19); to these our poet likens his poetical encomium.

¶ *Song, that nor wintry shower, &c.* The classical reader will here see

But with fair front, that courts the day,
Thine and thy sire's* commingled praise,
Wherewith the world rings loudly, shall display,
And tell in glory's lays
How bravely, Thrasybule, ye won
In Crisa's echoing vale† the chariot-crown.

STROPHE II.

There, while thine hand thy father's fame sustain'd,
Well didst thou keep the precept, which of old
Far from paternal care Pelides‡ gain'd
From Wisdom's lips in Chiron's mountain-hold;
"Before all powers to fear and love
"The god that wields the lightning's fire,
"The deep mouth'd thunder's lord, Saturnian Jove;
"Next, to thy reverend sire,
"Through all his life's appointed day,
"With her that gave thee thine, like honours pay."

ANTISTROPHE II.

Warm'd with such thoughts Antilochus the brave
Single withstood the furious Memnon's force
Back'd by his Æthiop host, and nobly gave
Himself to save his sire, whose fainting horse

the spirited original from which Ovid borrowed the conclusion of his Metamorphosis and Horace the thirtieth ode of the third book, at the end of which he glances at our poet

Et mihi *Delphicâ*
Lauro cinge volens, Melpomene, comam.

* *Thine and thy sire's &c.* It seems from hence that Thrasybulus either superintended the preparations for the race or acted as the charioteer. The Scholiast says that Nicomachus was the charioteer, and refers to the second Isthmian ode, where that name appears. But that arduous office might have been performed by the latter, at the Isthmian, and the former at the Pythian Games.

† *Crisa's echoing vale*, Κρισαίαισιν ἐν πτυχαῖς. This is an additional proof to those given in the note on Pythian ode v. stro. ii., that the Hippodrome was situated in the hollow plain to the south of Crisa.—See also *Homer's Hymn to Apoll*.

‡ *Pelides*, Achilles, the son of Peleus, who was educated by Chiron.

Paris* with many a shaft had maim'd,
And check'd his chariot's fierce career:
Whereat his ponderous lance the chieftain aim'd
Full at the Pylian seer:
Moved at the danger, not appall'd,
"Help, help, my son," the weak old warrior call'd.

STROPHE III.

That voice unheeded fell not to the ground;
Firm stood the godlike youth, and with his own
Ransom'd his father's life. Thenceforth renown'd
'Mong youths of earlier times he shines alone.
All hearts his generous virtues move;
All tongues th' egregious deed extoll'd,
And crown'd it with the palm of filial love.
Such things were fame of old:
Of all the living, Thrasybule
Most shapes his progress by his father's rule,

ANTISTROPHE III.

Nor shines not by his glorious uncle's† side.
Wisely his wealth he uses, nurses well
Youth's flower, nor shrunk with vice nor flush'd with pride,
Gathering fresh wisdom in the Muses' dell.
Thee, founder of the equestrian race,
Neptune, that shakest the billowy strand,
Thee and thy toils his fond pursuits embrace:
Yet with the social band
In converse mingling, sweet is he
As the stored cell-work of the mountain bee.

* *Paris, &c.* This story of Antilochus is not related in Homer. He mentions (*Il.* viii. 80) the circumstance of Nestor's horse being wounded by the darts of Paris, when Diomede gallantly interfered, and took the old warrior into his chariot. But Homer does not mention the attack of Memnon upon Nestor, nor the generous sacrifice of Antilochus: although he tells us that the latter was slain by Memnon.—*Odys.* iv. 188.

† *His glorious uncle's,* Theron, the brother of Xenocrates, father to Thrasybulus. The glories of Theron will appear in the second and third Olympic odes.

ODE VII.

TO MEGACLES THE ATHENIAN,

*Victor in the Race of Chariots drawn by Four horses.**

STROPHE.

TAKE, Minstrel, when thy glowing lyre displays
Th' equestrian triumphs of Alcmæon's† race,
Great Athens‡ for thy theme, the proudest base
Whereon the structure of thy strain to raise.
What country's native can we name
Sprung from what nobler house, th' applause of Greece to claim?

ANTISTROPHE.

Through all our streets the talk, the general tale
Dwells on Erechtheus' people,§ by whose hands||
Rear'd on thy Pythian rocks, Apollo, stands
Yon gorgeous temple. Thither borne I hail
From Isthmus five, from Cirrha twain,
And one distinguish'd wreath from Jove's Olympian plain,

* This victory was obtained in the twenty eighth Pythiad, or third year of the seventy sixth Olympiad

† *Alcmæon's race* Alcmæon was an Athenian citizen, who was enriched by Crœsus for his kind reception of that monarch's legates to the Delphic oracle He was in great esteem at Athens where his descendants had the principal hand in the expulsion of the Pisistratidæ

‡ *Athens* The Athenians erected a statue to Pindar for this panegyric on their city The Thebans fined him for bestowing his praises upon any country but his own, upon which the Athenians sent him a present of double the fine

§ *Erechtheus' people* Erechtheus was the sixth king of Athens, beginning with Cecrops, and after him the Athenians were called the Erechthidæ, or people of Erechtheus. He was a just and valiant monarch, to whom the Athenians offered an annual sacrifice —*Hom Il*, ii 550, *Ov Met* vi. 678

|| *By whose hands* Pausanias mentions five temples erected to the Delphic Apollo, the first of laurel, the second of wax and bees' wings, which Apollo sent to the Hyperboreans, the third of brass the fourth of

EPODE.

Won by thy matchless ancestry,
Illustrious Megacles, and thee.
Thy fresh success with joy we greet;
Yet sorrowing mark, how Envy's pace
Still runs by Virtue in the race,
Ill-paid Desert disasters meet,
And Fortune's wintry gales destroy
The fairest blossoms of our joy.

ODE VIII.

TO ARISTOMENES OF ÆGINA,

Victor in the Game of Wrestling.

STROPHE I.

O PEACE,* by whom all hearts one friendship share,
And mightiest empires stand;
Daughter of Justice, in whose hand
Hang the great keys of council and of war:—

stone, built by Trophonius and Agamedes, which was burnt in the fifty-eighth Olympiad; and the fifth of stone, the expense of which was paid by the Amphictyons, out of the sacred treasures, and designed by Spintharus, a Corinthian architect.—*Paus.* lib. x. c. 5. It is said, however, that this was done by the family of Alcmæon, under a contract with the Amphictyons, and that they exceeded their engagement.—*Chandl.* vol. ii. 295.

* *O Peace, &c.* The date of this victory is not known. The ode, however, seems to have been written soon after the defeat of the Persian expedition, to which the Æginetans so much contributed: and, therefore, the poet, in celebrating Aristomenes, of Ægina, introduces that topic of encomium, by addressing the spirit of tranquillity which previously prevailed in Greece; and which, when assailed by insolence and aggression, like Jupiter by the giants, is capable of executing such vengeance on its enemies. With this clue, the beginning of this ode is intelligible and interesting. The first antistrophe, and half of the first epode, appear to be intended as allusions to the Persian invasion, the defeat at Salamis, &c.

For conquering Aristomenes
Accept the Pythian crown we weave:
Thou know'st the season of soft courtesies,
The grace to take or give.

ANTISTROPHE I.

But when th' aggressor's wrong thy friends sustain,
And foes thy power engage,
Then dost thou roughen into rage,
And plunge presumptuous insult in the main.
Too late the rash Porphyrion* taught
Thy sharp rebuke, thy vengeance tries;
Taught, how secure the gain by Justice bought,
How dear the plunderer's prize

EPODE I.

Thou in his hour each vaunter hast subdued:
Not Typhon's hundred heads thy watchful power
Eluded or repell'd,
Nor he that led the giant brood.
Their feud the volleying thunder quell'd,
With fierce Apollo's arrowy shower,
Who now with favouring look receives
Xenarces' son from Cirrha's plain,
Crown'd with his own Parnassian leaves,
The shouting choir and Dorian strain.

STROPHE II.

Nor lies that beauteous isle,† where Justice sways,
Where Virtue's touch divine
Still warms the great Æacean line,
Far from the Graces thrown. From earliest days

* *Porphyrion.* He was one, and Typhon another, of the giants, who "warred on Jove."

† *That beauteous isle.* Ægina, which Pindar always praises with enthusiasm.—(See *Olymp.* ode viii. ep. 1, *Nem.* ode viii. antistr. ii., &c., and other places.) In the eighth Isthmian ode, he describes Thebe and Ægina to be sisters, the daughters of Asopus, and to have been beloved by Jupiter. It is difficult to account for this partiality in the poet; unless it arose from a desire to gratify the jealousy with which his countrymen regarded Athens, by swelling the praises of her maritime

A proud illustrious name she boasts :
　The chiefs her teeming cities yield
First in the games, among conflicting hosts
　The heroes of the field.

ANTISTROPHE II.

Such are her glories—but the time would fail,
　Th' exhausted ear would tire,
　From voice and soft enchanting lyre
Of all her deeds to hear the lengthen'd tale.
　But to my task—aloft the song,
　　Due to thy young exploit, shall spring,
　Plumed by mine heart to bear thy fame along
　　High on her sounding wing.

EPODE II.

Thou in the wrestler's field the steps hast traced
　　Of thy stout uncles : thou nor Theognete,*
　　　With braid Olympian crown'd,
Hast with thy Pythian proof disgraced ;
　　　Nor stanch Cleitomachus, renown'd
　　For his huge frame and Isthmian feat.
　　Thus thy Midylian tribe enhanced,
　　　Thy praise Œcides† well display'd,
　　When to sev'n-portall'd Thebes advanced
　　　The warlike sons his strain portray'd :

rival. The form of expression here used by Pindar, viz., Ἕκατι δ' οὐ Χαρίτων ἑκὰς νᾶσος, will remind the classical reader of Virgil's

Nec tam aversus equos Tyriâ Sol jungit ab urbe.—*Æn.* i. 568.

* *Theognete, &c.* Of Theognetus and Cleitomachus we know nothing, but that they were the uncles of Aristomenes, the former having conquered in the Olympic, the latter in the Isthmian Games. The poet in this, as in most of his odes, contrives to name not only the father but the tribe to which the athletic conqueror belongs ; as here he names Xenarces, the father, and the Midylidæ, the tribe, of Aristomenes

† *Œclides,* Amphiaraus, the son of Œcleus, of whom and the first expedition against Thebes, see *Olymp.* ode vi. ep. i. and *note*. The second expedition against Thebes, under the command of the Epigoni, or descendants of the chiefs who commanded at the first, is here alluded to. Alcmaeon, the son of Amphiaraus, was of the number, and had the command.

STROPHE III.

'Twas when from Argos' walls their second train
The Seven Descendants led:
"The soul by nature bold," he said,
"That warms the generous father, glows again
"In the brave son. Behold, behold,
"At Cadmus' gates Alcmæon wield,
"First in the fight, the dragon's motley mould
"That fires his blazon'd shield.

ANTISTROPHE III.

"Adrastus too, by past disasters press'd,
"Now, with fresh heart upheld
"By happier omen, fronts the field,
"For future woes yet mark'd, at home unblest.
"He of the Danaan chiefs alone
"Shall come with whole unvanquish'd powers,
"Yet gathering sad the relics of his son,*
"To Abas' massy towers"†

EPODE III.

Thus sage Amphiaraüs taught the throng.
Nor with less rapture round Alcmæon's brows
Will I the wreath entwine,
Less bathe him with the dews of song:
For he my neighbour is;‡ his shrine
Guards with its shade my hallow'd house:

* *Of his son:* Ægialeus, who was killed before Thebes in this second war, and whose statue, with that of Alcmæon, Pausanias saw at Delphi.—Lib. x. c 10

† *To Abas' massy towers;* Argos, which was called the city of Abas, the son of Lynceus, who was king of that city. Statius calls him "*the warrior,*"—bellator Abas.—*Theb.* ii 220

‡ *For he my neighbour is* The Scholiast supposes that the poet in this passage speaks of Alcmæon as the neighbour of Aristomenes: but it is very clear that he is speaking in his own person, and means that the fane, or shrine, or heroic tomb of Alcmæon adjoins his (Pindar's) house. The story of his having met Alcmæon's spirit on his way to Delphi, is nothing more than a poetical figure, with a tint of superstition (Amphiaraüs, the father of Alcmæon, having been a prophet), to express his anticipation of the victor's triumph.

As to Earth's central dome I came,
His spirit cross'd my startled way,
Touch'd with his sire's prophetic flame,
And told the triumphs of the day.

STROPHE IV.

God of the radiant bow, by Pytho's clifts,
Where thy proud rites sustain
The glorious all-frequented fane,
Thou on this youth the noblest of thy gifts*
Hast lavish'd : at thy feast before
The prompt Pentathlet's hasty prize
He snatch'd, thy bounty, on his native shore.†
Once more with favouring eyes

ANTISTROPHE IV.

Beam, I beseech thee, on th' harmonious lyre,
Which for the brave this hand
Awakens : Justice takes her stand
Beside, and guides the sweet triumphal choir.
May Heaven's regard thy prosperous lot,
Son of Xenarces, long sustain !
Though wise the weak account him that hath got
Great fame with little pain.‡

* *The noblest of thy gifts, i. e.* the prize at the Pythian Games

† *On his native shore*, in Ægina, where Apollo was much worshipped, and where a festival and certain games, at which Aristomenes had won the Pentathlian prize, were solemnized in honour of that deity. These games were called *Δελφίνια*, as the Scholiast tells us; probably as being sacred to the Delphian god, to whom there was a temple called *Δελφίνιον*, Delphinium, at Athens. —*Paus.* lib. i. c. 19.

‡ *With little pain.* It should seem from this passage, that Aristomenes had easily obtained his Pythian victory, which the poet ascribes not to his merit, but, with his usual piety, to the gods. How it happened to be so easy an achievement, the fifth strophe will explain, where it appears, that on this occasion he encountered four antagonists in succession. Each of these, as Heyne well observed, had already thrown his man, Aristomenes being the *ἔφεδρος*, that is, the odd man, who had no match, but waited only to take up the conquerors, exhausted by their former struggle. His victory, therefore, was comparatively easy, and, his station being assigned to him by lot, was owing rather to his good fortune than his merit, as the fourth antistrophe appears to import. It

EPODE IV.

His life with wisdom-arm'd, his counsels just;
'Tis not for man the blessing to command;
From God all bounties flow:
This man he raises from the dust
Aloft; he lays another low,
And metes him with his chastening hand.
Three times thy brow the crown has won:
At home in Juno's Games decreed,
At Megara, and in Marathon,
Where might, not chance, achieved the deed.

STROPHE V.

Hurl'd by thy fierce encounter from above,
Four champions press'd the ground—
To them the Pythian judge profound
Doom'd not the sweet return, nor smile of love
From fond maternal grace to meet;
Pierced with their sad mischance, alone,
By path forlorn they slink and secret street,
The taunting foe to shun.

ANTISTROPHE V.

But he, that hath some recent glory gain'd,
On Exultation's wings,
Lord of his hope, triumphant springs
To heights which Wealth's low cares can ne'er ascend.
Yet ah! how short the vernal hour
Allow'd for mortal bliss to blow!
Fate from the stem soon shakes the fluttering flower,
That droops and dies below.

is for this reason that in the fourth epode he is described as having gained his victories at Juno's Æginetan Games, at Megara, and Marathon, by *great exertion*, δάμασσας ἔργῳ, to show, that he was not merely the champion of fortune.

EPODE V.

Child of a day, what's man? what is he not?
His life a shadow's dream! yet when from Jove
The gladdening gleam appears,
Then bright and brilliant is his lot,
And calms unclouded gild his years—
Still, great Ægina,* join thy love
With Jove's; thy realm in freedom hold;
And Æacus with sceptred hand,
Peleus and Telamon the bold,
And great Achilles guard the land!

ODE IX.

TO TELESICRATES OF CYRENE,

Victor in the Race with Heavy Armour.

STROPHE I.

I PANT the Pythian triumph to resound
Of brazen-buckler'd† Telesicrates,
Whom all the deep-zoned‡ Graces throng to please,
The flower of proud Cyrenè, steed-renown'd.

* *Ægina.* The poet addresses not the island, but the nymph Ægina, genius of the island of that name, said to have been the mother of Æacus by Jupiter. Æacus was the father of Telamon and of Peleus, the father of Achilles.

† *Brazen-buckler'd.* Some of the races were run in heavy armour. All those exercises that conduced to fit men for war, were especially valued by the ancient Greeks. Swiftness, therefore, was looked upon as an eminent qualification, because it fits the warrior both for a sudden assault, and for a nimble retreat. Combined with the strength sufficient to carry the heavy armour used by the infantry, it was a still more excellent endowment. It is, therefore, not to be wondered at that the constant character which Homer gives of Achilles is, that he was *πόδας ὠκύς*, or *swift of foot.* Homer tells us in another place, that swiftness is one of the most excellent endowments a man can be blessed with:

For what more fame can yield
Than the swift race, or conflict of the field.
Odyss. 9. 147, *Pope's Tr.*

‡ *Deep-zoned.* Βαθυζώνοιαι. Dodwell, in his Travels in Greece, vol. i.

Her,* once a huntress mountain maid,
From Pelion's tempest-bellowing shade,
Tress'd with the radiant locks of light
Thy son, Latona, lured away,
Rapt in his golden chariot bright,
To realms where flocks unnumber'd stray.
Where trees with fruits perennial stand:
He made her mistress of the land,
And gave the world's third continent to bloom
With nature's loveliest works for fair Cyrenè's home.

ANTISTROPHE I.

Forth from his heavenly car her Delian guest †
Love's silver-sandall'd Queen, with courteous touch
And soft reception, handed: she their couch
In modesty's becoming drapery dress'd;
She bade the nuptial rite prepare,
Such as became a god to share
With powerful Hypseus' matchless maid—
Hypseus, whose throne the Lapithæ,
Haughty and brave in arms, obey'd:
His race from Ocean boasted he,
A hero's offspring, whom of yore
The nymph divine Creüsa bore,

p 140, has the following passage, illustrative of this expression. Describing the costume of the Arnaut women, he says: "The outer garment is loose, but the under one is girt round the middle by a broad zone, ornamented with brass, and sometimes with silver, having two large circular clasps uniting in front. This forms a conspicuous part of the female Arnaut attire, as the knemides (*boots*) do of that of the men, and the women are not less vain of a broad and massive girdle than their husbands are of the brightness and richness of their boots.

* The poet suddenly passes from the mention of Cyrenè, the town situated on the north-western coast of Africa, exactly opposite to the Peloponnesus, with poetic freedom of transition, to a description of the Nymph, the allegorically fabled foundress and guardian of that city and nation.

† *Delian guest.* Apollo was peculiarly worshipped in the island of Delos, which was fabled to have been raised by Neptune out of the sea, for the express purpose of becoming his birthplace, when his mother, Latona, was driven from all the parts of the earth by the serpent Python.

Earth's glittering daughter, when to Peneus' love
Her watery charms she gave in Pindus' warbled grove.*

EPODE I.

Rear'd by her father's hand, a damsel fair
Of comeliest form Cyrenè grew;
She loved not the dull loom, nor e'er
The task-retracting shuttle threw;
Join'd not the soft domestic train
In tame delights of feast or dance,
But with keen sword and brazen lance
Rush'd on the ruthless savage of the plain.
So watch'd, her father's flocks securely fed;
When the first streaks of morning broke,
The slumbers from her lids she shook,
Nor lost the precious prime on sloth's bewitching bed.

STROPHE II.

Her once the quiver'd distant-darting God
With a fierce lion's rage—unarm'd, alone—
Struggling descried; whereat with cheering tone
He roused old Chiron † from his rude abode:
"Haste from thy sombrous cave," he said,
"And marvel at this martial maid:
"Mark with what strength her spirit strains,
"With what fell foe the unequal fight
"Her fair unpractised arm sustains;
"Tires not the toil her virgin might,
"Nor freezing fear with danger press'd
"Ruffles her bold unshrinking breast.
"Tell me what sire begot the generous child—
"Sprung from what wondrous womb, among the mountains wild,

* The genealogy here described is simply this. Oceanus was father of the river Peneus, who became father of Hypseus, by Creusa, a Naiad or nymph of the fountain; and Hypseus was the father of Cyrenè, the subject of the poet's description.

† *Chiron* was the most celebrated of the Centaurs; and particularly famous for his skill in music, medicine, and the use of the bow. He instructed in the polite arts all the heroes of his age, as Hercules, Achilles, Æsculapius, &c.

ANTISTROPHE II.

" Holds she her shadowy haunt, tasting of power
" E'en beyond manhood's licence? Tell me, Sire,
" Doth aught forbid the hand of chaste desire
" From that sweet plant to pluck the tempting flower?"
Moved at the warm request, with mild
Relaxing brow and glistening eyes,
The greatly-gifted Centaur smiled,
Then thus with counsel pure replies:
" 'Tis soft persuasion's secret key
" Unlocks the gates of ecstasy.
" Phœbus, with men, with gods above,
" Prevails the same reserve of love,
" That with conceal'd approach in virtue's guise
" Ascends without repulse the bed where beauty lies.

EPODE II.

" But since with thee no falsehood can remain,
" Some playful freak thy tongue divine
" Impels this nescient mood to feign:
" Thou learn from me a mortal's line!
" Thou, who the ends of nature know'st,
" Know'st all her means; the leaves that swell
" Earth's vernal bloom with ease canst tell;
" Number the boundless sands that on the coast
" Of stream or sea the winds or waters beat;
" That with distinct regard canst see
" All things that are, have been, shall be;
" If yet the weak must teach, thy wisdom's want I meet.

STROPHE III.

" Thou 'mongst these glades hast sought this maid's embrace;
" Hence shalt thou bear her o'er the swelling brine
" To Jove's delightful garden,* there to shine
" A kingdom's mistress, while the Island race†

* *Jove's delightful garden.* The beautiful and fertile plain in which Cyrenè was situated, is probably here called Jove's garden, on account of its proximity to the temple of Jupiter Ammon, whose worship ex-

" Her state by thee collected round
" People the plain-encompass'd mound.
" Meanwhile to greet th' illustrious maid
" For thee the reverend Libya comes,
" Her fields with spacious pastures spread ;
" Thrones her within her golden domes,
" And portions from her vast domain
" An empire for Cyrenê's reign,
" Wanting nor fruit nor flower, the beauteous place
" Profuse, nor beast to rouse the raptures of the chase.

ANTISTROPHE III.

" There shall she bear a son, thence far away
" On Herme's pinions wafted from the birth,
" To where the bright-throned Hours and teeming Earth
" On their soft laps the illustrious babe shall lay.
" Blest Aristæus ;* they his lip
" Shall teach th' ambrosial food to sip,

tended over all that part of Africa. The whole province was called Libya Pentapolis, from its having five towns of note in it. Cyrene, Barce Ptolemais, Berenice, and Tauchira, all of which not only now exist under the form either of towns or villages, but it is remarkable (says Rennel), that their names are scarcely changed from what we may suppose the pronunciation to have been among the Greeks. They are now called Kurin, Barca, Tollemata, Bernic, Tauker

† *The island race* Cyrenè was peopled by a colony from Thera, one of the Sporades, now Santrun, the southernmost island of the Archipelago. This colony was at first led reluctantly from thence by Battus, after repeated injunctions from the Oracle of Delphi to that effect ; but it was afterwards much resorted to by the rest of the Greeks.—*Herod. Melpomene.*

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* The interpretation of the allegory is this :—That Aristæus should be instructed by his teachers in the art of agriculture ; and from the observation of the seasons, and his skill and experience in the nature of soils, should become so skilful a husbandman, and leave so much improvement behind him, that men in after-ages should pay him divine honours, as they did to Jupiter and Apollo for their respective benefits to mankind ; and for his skill in field sports, should call him Agreus (or the huntsman), as well as Nomius (or the herdsman), for his attention to cattle.

"And crown with immortality,
 "In nectar quaff'd, the gifted boy:
"Guardian of flocks and folds is he,
 "Thence Nomius named, the herdsman's joy;
  "Agreus by swains the chase that love,
  "And Phœbus and eternal Jove."
Thus Chiron spoke. The God his words inspire
The nuptial rite to speed, and crown his great desire.

EPODE III.

Swift are the movements of celestial minds,
 And short the path their wills descry;
That hour the bond of rapture binds;
 In Libya's golden bower they lie.
  There the bright walls for games* renown'd
 Still prospering boast her guardian love:
 Conquering the while in Pytho's grove
  The son of proud Carneades hath bound
Her brows with glory's wreath, aloud her name
 Proclaim'd:—him then in all her streets
 With all her beauteous dames she greets,
Bearing from Delphi's peak the rapturous prize of fame.†

STROPHE IV.

Boundless is virtue's praise: yet he that wooes
 The wise, with sparing blazon will supply
 The abundant theme, while opportunity,
That perfects all things, curbs the excursive Muse.

* The panegyrist, with inimitable art, weaves the digression into his principal subject, by introducing the mention of the games for which Cyrenè was celebrated, and from this topic passes directly to the commemoration of his hero's victories.

† The compliments paid to those who obtained victories in the games, were of the most extravagant kind. They were universally honoured, and almost adored. At their return home, they rode in a triumphal chariot into the city, the walls being broken down to give them entrance; which was done (as Plutarch is of opinion), to signify that walls are of small use to a city that is inhabited by men of courage and ability to defend it. At Sparta they had an honourable post in the army, being placed near the king's person. At some places they had presents made to them by their native city, were honoured with the first places at all shows and games, and ever after maintained at the public charge.—*Potter's Antiq.* book ii. cap. 21.

This Iolàus practised well,
As oft seven-portall'd Thebes shall tell:
He for one day from death return'd,
With his choice blade's dispatchful thrust
Eurystheus pierced; again inurn'd,
Slept with his godlike grandsire's dust,
The charioteer Amphitryon;
Who, on Cadmèan friendships thrown,
Within the adopted walls where Thebans ride
The milk-white warrior horse, illustrious stranger, died.*

ANTISTROPHE IV.

Mingling in dalliance high with him and Jove,
At one great birth two mighty sons† of yore,
Matchless in fight, the sage Alcmena bore.
Cold is the tardy tongue that will not move—
Not burn for Hercules to sing,
Nor that beloved Dircèan spring
Remember, from whose bubbling stream,
With Iphicles, he drank. For vows,
With many a trophy crown'd, to them
The loud triumphal choir I'll rouse.
Ye warbling Graces, on this head
Cease not your beams of song to shed,
That tells what chaplets from Ægina's shore,
And thrice from Nisus' mount Cyrenè's champion bore.

EPODE IV.

Thus, to renown, from mute obscurity,
Struggling he rose. Let friends proclaim,
And rivals too, if such there be,
His labours for his country's fame!

* The Heraclidæ, after the death of Hercules, being driven from Peloponnesus by Eurystheus, took refuge with the Athenians, whom Eurystheus threatened with war, unless they delivered them up. Iolaus, the friend of Hercules, obtained from Jupiter the boon of being restored to youth and vigour again for a single day, in which he killed the tyrant Eurystheus, and immediately after expired. He was buried, as here described, near the tomb of his grandfather, Amphitryon, at Thebes.

† These two sons, which Alcmena bore at the same birth to Jupiter and Amphitryon, were Hercules and Iphicles, whom the poet celebrates in the lines immediately following.

Still keep the watery seer's* behest,
That bids our veriest praises flow
E'en for the virtues of a foe.
Oft at the great Pentathlian† feast
The fair beheld thee crown'd with victory;
And each her wish in silence gave
That Telesicrates the brave
Were but her darling son, or noble spouse might be;

STROPHE V.

Crown'd in the Olympic sports, the heroic shows
Of ample-bosom'd earth, and every game
Known in Cyrenè,—thy forefather's name
Yet claims some brief memorial ere we close
(Though almost quench'd our thirst of song),
To tell how erst the suitor throng,
Lured by the Libyan damsel's fame,
Antæus' daughter, beauteous-hair'd,
With brave pretence and various claim,
To fair Irasa's‡ towers repair'd.
Her with vain vows her courteous kin
Chiefs of high note had woo'd to win,
Her many a fond aspiring stranger sought,
For nature in her form its loveliest work had wrought.

* *Watery seer's.* Nereus, the father of the Nereides.

† This is the great Panathenaic festival, celebrated at Athens every five years. There were also the lesser Panathenæa, which were celebrated triennially; or annually, according to some. The prizes in the games were for a race with torches, both on foot and on horseback, for gymnastic exercises; and for music. The poets also contended in plays. In the greater festivals the same games and ceremonies were performed, but with increased splendour, and with great additions, more particularly the procession, in which Minerva's sacred garment, the Πέπλος, embroidered with the achievements of the goddess, was carried to the temple of Ceres Eleusinia, and thence to the citadel, and placed upon the goddess's statue. Whoever obtained a victory at these games, received a crown of the olives which grew in the groves of Academus, and were sacred to Minerva.

‡ Where the giant Antæus, her father, who was slain by Hercules, resided. It was not far from Cyrenè. Milton calls it Irassa;—

As when Earth's son Antæus (to compare
Small things with greatest), in Irassa strove
With Jove's Alcides.—*Par. Reg.* b. iv. p. 563.

ANTISTROPHE V.

Fain would they pluck the blooming fruit that crown'd
Her golden youth's sweet blossom: but her sire
Ties more august, and loftier hopes inspire.
He from sage lips and time-vouch'd tales had found
How erst in Argos, ere the sun
Half his diurnal race had run,
For eight and forty virgins* each
Danaus a youthful spouse embraced;
Within the Stadium's listed reach
How all the blushing train he placed,
While heralds loud to all proclaim
The plan and prizes of the game,
Wherein each panting hero might decide,
As each in speed excell'd, the fortune of his bride

EPODE V.

Thus for his daughter fair the Libyan sire
Fit spousal found. Her envied place
Fast by the goal, in rich attire,
He fix'd, to close and crown the race.
"To him whose passing speed," he said,
"Her veil first gains, the prize be due."
Foremost Alexidamus flew,
And by her yielded hand in triumph led
Through troops of Nomads† his accomplish'd spouse:
They from their steeds with transport new
Fresh leaves and flowers upon him threw,
While plumes of conquest past hung graceful round his brows.

* Danaus and Ægyptus, the sons of Belus, reigned conjointly on the throne of Egypt. A difference arising between them, Danaus set sail with his fifty daughters, and landed at length at Argos, where, after Gelanor's abdication, he ascended the throne. The success of Danaus led the fifty sons of Ægyptus to embark for Greece, where they married the daughters of Danaus, and were all put to death by their brides on the nuptial night, except Lynceus, the husband of Hypermnestra, at the instigation of their father. It was after this event that Danaus provided his daughters with new husbands in the manner here related. Hypermnestra is omitted from the number, having spared her husband; and Amymone, who was previously betrothed to Neptune.

† *Nomads*, or herdsmen, a name given to the inhabitants of Libya.

ODE X.

TO HIPPOCLEAS, THE THESSALIAN,

*Victor in the Double Foot-race.**

STROPHE I.

BLEST are Sparta's warlike sons!
    Blest, Thessaly, art thou! Their race
The lords of both your thrones
    From one great sire, the brave Alcides, trace.
        Ill-season'd sounds the boastful tale:
        But, hark! the shouts from Pytho's vale,
From Pelinnæum,† and the plain
    Throng'd with Aleuas' sons, aloud require
    In great Hippocleas' praise th' applauding lyre
To strike the eternal strain.

ANTISTROPHE I.

He with rapture tastes the games;
    Him, at Parnassus' shady base,
Th' Amphictyon host ‡ proclaims
    First of the youths that ran the double race.
        Men, great Apollo, ne'er employ
        The plans or means that end in joy

as being famous for cattle. They afterwards obtained the name of Numidians, by a small change of the letters which composed their name.

* *The double foot-race,* was not that in which the runners ran twice round the course, but in which they ran a double stadium, once to the goal and back again. This course was called *διαυλος*, and the runners *διαυλόδρομοι*: *αὐλὸς* being the old name for Stadium.—*Potter's Gr. Antiq.* vol. i. p. 493.

† The poet excuses the apparent boast from being out of place, by the circumstance of the victor Hippocleas being a Thessalian, of Pelinnæum, a town on the river Peneus. Aleuas was king of Thessaly, and his descendants went by the name of the Aleuadæ. They betrayed their country to Xerxes when he invaded Greece.

‡ *Th' Amphictyon host.* The judges who awarded the victory.

Unquicken'd by the inspiring god: *
    Aided by thee this glorious deed was done;
    And one in spirit as in blood the son
His father's steps has trod.

EPODE I.

For twice the Olympian wreath,
    Loaded with ponderous arms, the warrior's guise,
Phricias entwined; again beneath
    Where Cirrha's † ramparts rise
High o'er the turf the crown of speed he gains.
    Long may kind Fortune with unalter'd power
On son and sire, while life remains,
    Her amplest bounties shower.

STROPHE II.

Sharing thus no scant supply
    Of the best gifts that Greece bestows,
May no sad destiny,
    No god with envious change their transport close!
Heaven's love still guard them! Blest is he,
Worthiest to wake the minstrelsy,
    That warms the record of the wise,
Who with stout arm and persevering speed
In fight or race transcends, and for his meed
    Takes virtue's noblest prize;

* It seems that Pindar supposes every victorious candidate at the Pythian games to partake in some measure of the inspiration which dictated the neighbouring oracle.

† Cirrha was on the sea-coast, about thirty furlongs from Delphi, by the shortest road, at the mouth of the river Pleistos, or Plistus, which runs from Delphi into the Crissæan gulf. Pausanias calls it the port of Delphi. It was at the foot of Mount Kirphis, according to Strabo: and Pindar, in calling Parnassus Κιῤῥας πετρα, and again, Κρισαῖος λόφος (*Pyth.* ode v.), uses only a poetical latitude, of which he frequently avails himself to a very great extent, as in *Pyth.* ode xi. epode ii., where he puts the town of Amyclæ for Argos, or for the whole of Peloponnesus; and as on many occasions where he confounds Pisa and Olympia. The walls and some of the towers of Cirrha are said to be still remaining, as well as a large mole built into the sea. —*Dodw. Trav.* vol. i. pp. 159, 160. The poet means to express in this passage that Phricias, Hippocleas' father, was victorious in the Pythian as well as in the Olympic games.

ANTISTROPHE II.

Lives to see for conflict won
The Pythian braid by Justice given
Wave on his youthful son.
'Tis not for man to climb the brazen heaven :*
They on the farthest fairest beach
The bark of mortal life can reach
Through dangers braved their sails display.
But who with venturous course through wave or waste
To Hyperborean † haunts and wilds untraced
E'er found his wondrous way ?

EPODE II.

There Perseus press'd amain,
And midst the feast enter'd their strange abode ;
Where hecatombs of asses slain
To soothe the radiant god
Astounded he beheld. Their rude solemnities,
Their barbarous shouts Apollo's heart delight :
Laughing the rampant brutes he sees
Insult the solemn rite.

STROPHE III.

Still their sights, their customs strange
Scare not the Muse ; while all around
The dancing virgins range,
And melting lyres and piercing pipes resound.
With braids of golden bays entwined
Their soft resplendent locks they bind,

* Plutarch, in his Life of Pelopidas, has a story very illustrative of this passage. He there relates that a Spartan meeting Diagoras, who had himself been crowned in the Olympic games, and seen his sons and grandchildren victors, embraced him, and said,—"Die, Diagoras, for thou canst not be a god."—*Pott. Gr. Antiq.* i. 496.

† To go to the Hyperboreans, was probably a common phrase for a thing generally deemed impossible ; as much as saying, to the undiscovered islands. See *Olmyp.* ode iii. strophe ii., where Hercules is said to have brought from the Hyperboreans the wild olive which formed the crown at the Olympic games, after having pursued and taken the brazen-footed stag.

And feast in bliss the genial hour :
Nor foul disease, nor wasting age,
Visit the sacred race ; nor wars they wage,
Nor toil for wealth or power.*

ANTISTROPHE III.

Thus revenge and force they shun
That push by Justice. Such the spot
Which Danäe's daring son,
Led by Minerva's hand, unrivall'd, sought.
To the blest realm in haste he flew,
His arm the monstrous Gorgon slew,
Whose hideous head with tresses dire
Of grisly serpents to Seriphos' shore,
Petrific death, his punctual vengeance bore.†
When gods the deed inspire,

* It was a current opinion that the Hyperboreans lived to an incredible age, even a thousand years. Justin (b. ii. c. iii.) gives a similar account of the virtues of the Scythians, from whom the Hyperboreans cannot be distinguished by any certain boundary, and they were probably of the same race.

† The occasion of Perseus slaying the Gorgon Medusa was this :— When Jupiter had obtained admittance in a golden shower to Danae, whom Acrisius, her father, had confined in a tower, fearing an oracle which predicted his death by his grandson's hand, Acrisius exposed her and her son Perseus in a frail bark, in which they were carried to the island of Seriphos, one of the Cyclades. Polydectes, the king of that island, brought him up, but becoming afraid of him, and determining to disgrace him, he invited all his friends to a sumptuous feast, at which it was requisite that each of the guests should present the monarch with a beautiful horse. Perseus, who was of the number invited, and unable to make the expected present, not willing to be outdone, told the king that he would bring him the head of Medusa, the Gorgon. The offer was accepted, in the hopes that it would end in his death. But Perseus, having been successful, returned with the head at the moment when Polydectes was threatening violence to his mother. He presented the head, which had the power of turning every one that looked on it into stone, to Polydectes and his associates, who became petrified upon the spot, which is the event here alluded to.—See *Pythian* ode xii., where these events are more minutely detailed.

EPODE III.

Though hard and strange it sound,
I listen and believe the amazing tale.
Now stay thine oar; and to the ground
Safe from the threatening gale,
And rock that lurks beneath, thy trusty anchor lower
'Tis thus the choice encomiastic lay,
Like the wild bee from flower to flower,
Preserves its wandering way.

STROPHE IV.

When by Peneus' echoing shore
The tribe of Ephyre* shall throng
These dulcet notes to pour;
Hippocleas' self shall brighten from the song,
Take, while fresh crowns his temples grace,
Amongst his peers the worthiest place,
Win e'en the slow respect of age,
And warm the virgin breast with soft desire.
For various ties, as love or fame inspire,
Our mortal hearts engage.

* Ephyra was the ancient name for Corinth, derived to it from Ephyra, a nymph, the daughter of Oceanus. Pausanias calls the Corinthians the Ephyræi, the expression here used.—*Pausanias, Corinthiaca, sub init.* And the Corinthians were well known in poetry under that name.—*Hom. Il.*, bk. vi. l. 152; *Ovid, Epis. Medea Jasoni*, 27. There were other cities of the name of Ephyra; one of them a city of Thesprotia, in Epirus, another in Elis, another in Ætolia. The Benedictine paraphrase, however, interprets the word 'Εφυραίων, as meaning the Thessalians, to whose country Hippocleas, the subject of this ode, belonged. The Scholiast says that the Ephyræans were a tribe among the Thessalians: that Cranon, a city of Thessaly, was anciently called Ephyré, and that its name was changed to Cranon from its king of that name, who was one of the suitors of Hippodamia, killed by Œnomäus, her father. It is very probable that Hippocleas, who was a Thessalian, belonged to the Ephyræan tribe, as it is a common practice with Pindar to introduce the name of the victor's tribe.

ANTISTROPHE IV.

He that holds his hope's reward,
The present bliss by heaven supplied
With liveliest care will guard;
For hours to come no wisdom can provide.
Thorax, mine host, my cordial friend,
Has lured my lyre its chords to lend
And wake for him this gracious measure.
'Twas he my four Pierian coursers join'd
To their bright car, and woo'd my willing mind
To make his wish its pleasure.

EPODE IV.

By trial hearts sincere are touch'd,
And proved like gold upon the Lydian stone;*
Then let my praise his brothers share,
For virtues all their own.
They the Thessalian law with upright hand sustain:
Thus by paternal rule great cities rise;
'Tis from the good their wealth they gain,
Their vigour from the wise.

* *The Lydian stone.* The touchstone, used to assay the purity of metals, is a black, smooth, and glossy stone, brought originally from Lydia, and thence called by the ancients the Lydian stone; but it is not uncommon in many parts of the world. Any piece of black pebble, or flint, will answer the purpose of the Lapis Lydius; but the black rough marble and basaltes are the best. The method of using the stone is this: on a number of little bars of gold, silver, and copper, combined together in all manner of different proportions, the proportions of each are marked. The piece of metal to be assayed is rubbed on the stone, and then the needle or bar which is supposed to be the nearest to it in composition: that bar which produces the colour exactly corresponding with that of the metal to be assayed, indicates its composition, and the quantity of alloy which it contains.

ODE XI.

TO THRASYDÆUS, THE THEBAN,

Victor in the Single Foot-race of Boys.

STROPHE I.

DAUGHTER of Cadmus,* Semelé,
That dwell'st in heaven the Olympian queens among,
And thou that in the chambers of the sea
Sleep'st, Ino, with the Nereids haste along,
Join'd with the hero-teeming dame that bare
Great Hercules, to Melia's† golden shrine,
Glittering with tripods rare,
By Loxias‡ honour'd most, his treasury divine:

ANTISTROPHE I.

That seat of truth oracular
He gave his loved Ismenian name to grace;
Thither, ye children of Harmonia fair,§
He calls your native choir and heroine race
Of ancient Themis,|| in becoming strain,
To sing, when Eve hath her dun sail unfurl'd,
And Pytho's sacred plain,
And Delphi's warning cell, the centre of the world.

* Semelé, Ino, and Alcmena, were tutelary deities of Thebes, and the victor Thrasydæus being a Theban, the poet invokes them to come and join in the celebration of his victory in the Pythian Games.

† Melia was one of the Nereides, and the mother of Ismenus by Apollo. Ismenus gave his name to the river on which Thebes is situated: and on the banks of the same river there was a temple dedicated to Apollo, containing an oracle; where he was worshipped under the title of the Ismenian Apollo. It is to this temple that the poet invites the presence of the above tutelary deities; and he calls it the Melian shrine from the circumstance above mentioned.

‡ There are two reasons commonly given for Apollo being called Loxias, both founded upon the word Λοξὸς, which signifies both *oblique* and *ambiguous*: the one is, that it denotes the ambiguity of his oracles; the other, which is supposed to be the preferable one, that it alludes to the obliquity of the sun's course through the signs of the Zodiac.

§ Semelé and Ino were both the daughters of Cadmus and Harmonia.

|| Themis, the daughter of Heaven and Earth, according to Hesiod,

EPODE I.

So shall your grateful transports hail
Seven-portall'd Thebes, and Cirrha's vale,
Where Thrasydæus his proud country named,*
Third of his line that won the golden braid
In the rich field of Pylades† proclaim'd,
Whose friend Orestes Lacedæmon‡ sway'd

STROPHE II.

Him from the slaughter of his sire
By stealth his nurse Arsinöe snatch'd away,
Th' unnatural search to shun and baleful ire
Of Clytemnestra, on that fatal day
When old Dardanian Priam's captive maid,
Beauteous Cassandra, her relentless hand,
With Agamemnon's shade,
By one fell stroke despatch'd to Acheron's dismal strand.

was the first to whom the inhabitants of the earth raised temples; and the first also who uttered oracles. Her oracle was famous in Attica in the age of Deucalion, who was instructed by it how to repair the loss of mankind. She reigned and uttered oracles at Delphi prior to Apollo: and hence she is here coupled by the poet with Pytho and Delphi in his celebration of the Pythian Games.

* *Ἔμνασεν ἑστίαν*, that is, gave a name and renown to his home and family, by refreshing and regilding the memorial of his ancestor's victories, and adding additional trophies of his own.

† Pylades was a king of Phocis: the Pythian Games therefore were celebrated within what had formerly been his dominions. Pylades was the son of Strophius, to whose court Orestes retired after the murder of his father Agamemnon by Clytemnestra and Ægistheus, as here related; and he assisted Orestes in revenging himself on them, and in recovering the throne of Argos. The friendship of Orestes and Pylades became proverbial, so that the name of one was always joined with that of the other, and Pindar has ingeniously taken advantage of this colloquial bond as a link to connect the following episode with his original subject.

‡ *Lacedæmon.* Heyne asks, "Why is Orestes spoken of as a Lacedæmonian?—I think," he answers, "because he became king of Sparta;" and he refers to *Pausan.* bk. ii. c. xviii. p. 150; bk. iii. c. i. p. 205.

ANTISTROPHE II.

Merciless dame! what pang so keen
 Stung thy revenge to dare so dread a deed?
Was 't to requite thy injured Iphigene
 On black Euripus'* shore condemn'd to bleed?
Or was 't the midnight couch thy soul betray'd,
 E'en while thou wantonedst in the stranger's arms,
With deadlier guilt to shade
 The ne'er-forgotten crime that stain'd thy faithless charms?

EPODE II.

Alas! it dwells on every tongue;
 For ill report delights the throng,
And envy on distinction ever waits;
 While he that breathes life's humblest destiny
Slanders unheeded. Thus Amyclæ's gates,†
 At length return'd, beheld Atrides die:—

STROPHE III.

Die with him the prophetic maid
 Saved from the flames and wreck of plunder'd Troy,
Which he for Helen's guilt in ashes laid.
 Meanwhile to Strophius the sequester'd boy,

* Euripus, the very narrow strait between Bœotia and Eubœa, near to which was Aulis, where Iphigenia was sacrificed, is subject to a remarkable flux and reflux of the tide, caused by the narrowness of the channel; in the same way as in many rivers of England, particularly the Avon, where the tide rises and falls sometimes as much as forty feet. The ordinary tide in the Mediterranean being nearly imperceptible, this phenomenon of the Euripus became a matter of deep inquiry among the ancients; and it is said that Aristotle threw himself into the strait, because he was unable to find out the cause of it.

† *Amyclæ's gates.* Æschylus lays the scene of Agamemnon's death at Argos; and it is commonly supposed to have happened either there or at Mycenæ. Amyclæ was situated a few miles to the south of Sparta, and the Scholiast supposes that the poet here uses it figuratively for the whole of Peloponnesus. Heyne thinks it possible that Pindar may have followed some tradition respecting the place of Agamemnon's death, different from that generally received. It may be observed that he speaks of Orestes in this ode as a Lacedæmonian (epode i. last line).

His ancient host that by the sacred base
Of old Parnassus dwelt, unknown withdrew;
Thence grown to manhood's grace,
Arm'd on his mother rose, and foul Ægistheus slew.

ANTISTROPHE III.

Mark how my truant song hath stray'd
From the straight path its outset had design'd,
Like traveller vague by crossing track betray'd
Or some sea-labouring vessel, which the wind
Has drifted from its course. Resume thy way,
If thou in truth, my Muse, hast pledged for hire
Thy mercenary lay:
For other strains, I trow, must tremble on thy lyre:—

EPODE III.

Strains that for feats in Pytho's Games
Phricias* or Thrasydæus claims,
Where glory spreads the beams of gladness round;
They on the chariot swift, and pressing steed
Far-famed of yore, with radiant conquest crown'd,
Bore from th' Olympian cirque the palms of speed.

STROPHE IV.

Stripp'd of their arms in Pytho's field,
They on the Stadium enter'd: far behind
Hosts of Hellenians to their swiftness yield.
Be mine on heaven's great gifts to fix my mind,
Restraining still youth's wishes to its power:
For marking that with men in lowly state
Enjoyment's happier hour
Largest remains, I spurn the pleasures of the great.

ANTISTROPHE IV.

My praise the humbler virtues claim;†
The rich still rue the envy they excite:
Yet he that by desert advanced to fame
Meekly his greatness wears, nor from that height

* Phricias was the father of Thrasydæus, and he introduces, as usual, the trophies both of father and son into his present panegyric.

† Not being able to eulogise the victors for their magnificence and

With insolence looks down, at last shall find
E'en in death's gates the beams of comfort shine,
And leave a name behind,
Life's richest, best bequest to grace an honour'd line.

EPODE IV.

Thus Iolaus,* noble son
Of Iphicles, distinguish'd shone;
And Castor and great Pollux jointly swell,
Offspring of gods, the Muse's minstrelsy:
To-day by turns Therapne's† dismal cell
They share; to-morrow lifts them to the sky.

liberality, and other such ostentatious virtues, on account of their humble circumstances, the poet dexterously turns their poverty to their praise; and extols mediocrity of condition, and moderation in ambition, as if they were the objects of his highest admiration.

* *Iolaus.* See *Pyth* ode ix. stroph. iv. n.

† The fable related of Castor and Pollux is interpreted, by the Scholiast, of Lucifer and Hesperus, which are the names given to the planet Venus, assuming as it does alternately the office of the morning and the evening star, according as it follows or precedes the sun. and this is more agreeable to the account of those who say that the term of their alternate abode in heaven was a period of six months. The poet here uses Therapne, the place where the monument of the Dioscuri was erected, for the grave, or infernal regions, to which they were supposed alternately to descend.

ODE XII.

TO MIDAS OF AGRIGENTUM,

Victor on the Pipe.

STROPHE I.

LOVER of glory, fairest queen
Of cities raised by human skill,
That dwell'st beside the margent green
Of flock-frequented Agragas,*
High on the temple-crested hill
The fair Proserpine's† chosen place;
Accept with favouring look, the while
Mortals and gods propitious smile,
The wreath I bring from Pytho's shrine
Round Midas' glorious locks to twine:
Midas, in sage Minerva's art
Above all Greeks his matchless part
Conquering perform'd, with instrumental tone
The Gorgons' cries to mock and loud lamenting moan.‡

* This apostrophe is addressed to the city of Agragas, or Agrigentum, which was situated on a hill, near the banks of a river, both of the same name, as alluded to below. Agrigentum was founded by the people of Gela, a Rhodian colony. The town in its most flourishing state contained 200,000 inhabitants. It now boasts more venerable remains of antiquity than any other town in Sicily.

† Proserpine was peculiarly worshipped throughout Sicily, which she is said to have made the place of her residence before she was carried off by Pluto, delighting herself with the beautiful views, the flowery meadows, and the limpid streams, which surrounded the plains of Enna. The Sicilians believed that the fountain Cyane had risen from the earth at the very place where Pluto had opened himself a passage to carry her down with him into hell. Here they annually sacrificed a bull, whose blood they allowed to run into the waters of the fountain.

‡ It is not here intended that the shrieks and moans of the Gorgons were the subject of Midas's strains, by which he obtained the victory; but that the music of the pipe is best suited to the expression of such subjects; and that Minerva in fact invented this instrument for the very purpose of representing the cries which were uttered by Stheno and Euryale upon the death of the third sister Medusa; as is more clearly expressed below in strophe ii.

ANTISTROPHE I.

Such their wild woes and melting whine,
When Perseus with his radiant sword
'Reft of the third the sisters trine;
Such, mingling with the deafening sound,
Pour'd from the twisting snakes abhorr'd
That yell'd their virgin brows around.
Dooming old Phorcus'* race divine
In darkness and dismay to pine,
He to Seriphos' sea-girt shore
Her people's death triumphant bore:
Erst an unwelcome empty guest
At Polydectes' fatal feast,
He now avenged with fair Medusa's head
His mother's charms enslaved and compulsory bed.

STROPHE II.

For he was Danäe's progeny,
Sprung, as they tell, from golden shower
Spontaneous dropping from the sky.
Him thus from peril snatch'd, the loud
Melodious pipes with various power
The virgin's heavenly hand endow'd;
That so the mimic instrument,
With warbled screams and feign'd lament,
Might yield, Euryale, the note
Wrung from thy shrill-bewailing throat.
The rare discovery thus by Heaven
For mortal recreation given,
Her "many-headed mood"† th' inventress names,
The people's signal sweet that warns them to the games.

* Phorcus, or Phorcys, was the father of the Gorgons.

† *Her many-headed mood.* This was probably a poetical paraphrase for the pipe in common use. It is here imagined that the instrument by its great compass and versatility represents the multitude of serpents hissing from the heads of the Gorgons. The Scholiast makes an ingenious conjecture, which is, that it may have allusion to the chorus, which being to the number of fifty, had a corresponding number of instruments. Damm supposes that the holes in the pipe to which the fingers are applied, were considerably raised, and were therefore like so many vocal heads rising out of the body of the instrument.

ANTISTROPHE II.

Through vocal vent its music flows
Of brass with slender reed combined
That near the festive city* grows,
Where with light step the Graces move,
Marking the measured dance they wind
In cool Cephisus' flowery grove.
Whate'er success mankind achieves,
'Tis toil alone the blessing gives;
And fortune's breath the self-same day
Oft blows the short-lived flower away.
'Tis not for man th' appointed doom
To shun. The hour to all shall come
That brings what hope foretastes not, and bestows
Boons of unpromised bliss or unsuspected woes.

* *Orchomenus*, a city of Bœotia, was situated at the entrance of the river Cephisus into the lake Copaïs.

NEMEAN ODES.

ODE I.

TO CHROMIUS THE ÆTNÆAN,*

Victor in the Chariot-race.

STROPHE I.

HALLOW'D goal† of Alpheus' race,
Ortygia, flower of noble Syracuse,
Diana's natal place,
Sister of Delos,‡ from thy fount the Muse
Her sweetly-warbled numbers speeds,
With praise to deck the tempest paced steeds,
And please Ætnæan Jove.§
Chromius' car and Nemea's plain
To crown his conquest bid us move
The loud encomiastic strain.

* Chromius, the hero of this ode, was the son of Agesidamus and the husband of Gelon's sister: he was also (as the Scholiast tells us) the charioteer of Hiero, king of Syracuse, to whom the first Olympic and the first three Pythian odes are addressed. At what period this victory was gained, does not appear.

† *Hallow'd goal, &c.* The river Alpheius, which flows by Olympia, is said to have run under the Ionian sea after the nymph Arethusa, of whom he was enamoured, and to have appeared again at Syracuse, in the island of Ortygia, which the poet for this reason calls the breathing-place or goal where the impassioned river ended his pursuit.—*Virg. Æn.* iii. 696. This address to Ortygia is not inelegantly prefixed to the praises of Chromius, who was originally a Syracusian.

‡ *Sister of Delos.* Apollo, the brother of Diana, having been born at Delos, and the goddess, according to Pindar, in Ortygia, the latter island is poetically called the sister of the former.

§ *Ætnæan Jove.* There was a temple in the city of Ætna dedicated to Jupiter.

ANTISTROPHE I.

Lo! the victor's virtues rise
And strike the mansions of the gods above.
In Fortune's region lies
Glory's bright summit, where the Muses love
Proud games and champions to record.
Now for that isle* which erst th' Olympian lord
On Proserpine bestow'd,
Strike the lyre: his azure locks†
He shook, and gave th' assuring nod
That, crown'd with fruitful fields‡ and flocks,

EPODE I.

And gorgeous cities, to the skies
Sicilia's fattening hills should rise.
The son of Saturn gave beside
A race that burns in brazen arms to guide
The war-horse to the field; that round its brow
Th' Olympian chaplet's golden gleam
Hath oft display'd. The shaft of truth I throw,
And boundless is my theme.

STROPHE II.

In the porch of Chromius' hall
Honour'd I stand, warbling th' applausive lay,
And at his bounteous call
Share the rich banquet. Many a festive day
That board the welcome stranger knows:
His virtues mar the slanders of his foes,

* *That isle.* The gift of Sicily by Jupiter to Proserpine, the daughter of Ceres, the goddess of the harvest, is probably nothing more than an allegorical record of its fertility.

† For a magnificent description of Jupiter's nod and its effects, see *Hom. Il.* lib. i. l. 528, and *Catullus*, lib. ii. l. 204, *et seqq.*

‡ *Fruitful fields.* The fertility of Sicily was proverbial; and we know that the Romans called it the granary of Italy. The Sicilian cities were equally celebrated. Syracuse is well known; and the classical reader who refers to Mr. Wilkins's *Magna Græcia*, will form some notion of its ancient grandeur.

And quench like flood the flame.
Various arts mankind delight;
But he that tempts the field of Fame
Must march with Nature to the fight.

ANTISTROPHE II.

Strength its might by action shows;
The mind by thought and sure sagacity;
As heaven each gift bestows.
Son of Agesidamus, both in thee
Their blended energies unfold.
Cursed be the useless heap of hoarded gold!
My stores my friend must share:
Bounteous affluence buys renown,
When her full hands with general care
The hopes of labouring virtue crown.

EPODE II.

'Tis thus with Chromius, from whose praise
I pass to tales of ancient days
For like examples bright, and seize
The youthful feats of matchless Hercules.
How, from his parent's womb the pangs of birth
Escaped, Jove's infant offspring lay,
And with his twin-born brother struggling forth,
Gazed on the dazzling day:

STROPHE III.

How by Juno not unseen
The saffron swathe his infant members pent;
Whereat th' indignant queen
Of the high gods two furious serpents sent.*

* Theocritus, who relates this fable (*Idyll.* xxiv.), following exactly the account here given by Pindar, only with some amplification and additional comment, says that Hercules was ten months old when he received this abrupt visit from the two serpents. The indignation of Juno had been roused against him by Jupiter's amour with Alcmena, of which he was the produce. She had previously subjected him to the tyranny of Eurystheus, by the following stratagem. On the day on which Hercules would, by the usual course of nature, have been born, Jupiter declared that a child should come into the world to whom

Through the wide gates with many a fold
They to the dark and spacious chamber roll'd,
Their jaws with slaver smear'd,
Ravening for their infant prey:
Stirr'd at the sound, his front he rear'd,
And roused him for the maiden fray.

ANTISTROPHE III.

Round their necks in durance sure
With gripe inevitable his hands he clasp'd;
Till time their sprites impure
Press'd from the strangled monsters as he grasp'd:
Meanwhile with terror petrified
Stood the fair train that by Alcmena's side
Their soft attendance gave;
Frantic from her painful bed,
She all unshod, her babes to save
From those foul foes, unclothed had fled.

EPODE III.

Forthwith the Theban chiefs alarm'd,
In brazen arms around them swarm'd;
And first the brave Amphitryon,
With brandish'd faulchion from the scabbard drawn,
Rush'd breathless in, with pang parental stung:
Thus each his own afflictions tear,
While all, with cheek soon cheer'd, and heart unwrung,
Their neighbour's sufferings bear.

he would give absolute power over the children of his own blood. Juno, having made him confirm his decree by swearing by the Styx (the usual oath of the gods, according to the Grecian mythology), immediately used her privilege of presiding over child-birth, and protracted the birth of Hercules. She at the same time hastened that of his cousin Eurystheus, by which he obtained the title of superiority intended to be confirmed to Hercules. Alcmena was delivered at the same time of another son, by her husband, whose name was Iphicles, which is the twin-brother here mentioned; and Amphitryon was considered as the father of them both, whence the paternal anxiety which he displays, as presently mentioned.

STROPHE IV.

Fix'd in wonder's stiffening trance,
Joy-struck he stood, the dauntless infant's might
First bursting on his glance,
And all the tale forged by his menials' fright
Thus cancell'd by the powers above.
Forthwith the peerless priest of highest Jove
Tiresias'* tents he sought,
Truth's unerring prophet, sage:
He to th' assembled warriors taught
The fortunes of that infant's age;

ANTISTROPHE IV.

Told, what monsters of the waste,
What foes to justice on the infested tide
His mortal stroke should taste;
What wrong, when hard oppression leagued with pride
His deadliest vengeance should sustain;
How, when the immortal powers on Phlegra's plain
With earth's gigantic crew†
War should wage, as wage they must,
His sharp impetuous darts should strew
Their locks illustrious in the dust.

* Tiresias was a celebrated prophet of Thebes, who was said to have outlived six generations of men, during the time that Polydorus, Labdacus, Laius, Œdipus, and his sons, sat on the throne. During his lifetime Tiresias was an infallible oracle to all Greece. The generals in the Theban war consulted him. After his death he was honoured as a god, and his oracle at Orchomenus was held in universal esteem. Homer represents Ulysses as going to the infernal regions to consult Tiresias concerning his return to Ithaca.—*Odyss.* xi. l. 90, *et seqq.*

† The giants of the Grecian mythology were said to have sprung from Cœlus and Terra, the Heaven and the Earth, and were usually styled the Sons of the Earth, or the Earth-born race, which is what their Greek name Γιγας imports. They are supposed to have lived in the peninsula of Palleno, formerly called Phlegra, in Macedonia. Enraged at the defeat of their relations, the Titans, they made war against Jupiter; and having heaped Mount Ossa upon Pelion, assaulted heaven with rocks, oaks, and flaming forests. The gods fled into Egypt, where they are said to have screened themselves from punishment by assuming the shapes of different animals. Jupiter, however, remembered that the giants were not invincible, provided he summoned a mortal to his

EPODE IV.

He told, how thus for pains below
His soul eternal peace should know,
Celestial bliss ; his toils receive
The richest prize rewarding gods can give,
To dwell within the mansions of the blest,
Seated with Jove in beauty's bloom,
While yielding Hebe crown'd his nuptial feast
In heaven's empyreal dome.

ODE II.

TO TIMODEMUS OF ATHENS,

*Victor in the Pancratium.**

STROPHE I.

As bards, that soar on Homer's wing,
With prologue of Jove's sounding praise
Begin their rhapsodies to sing ;
So he that swells my lays

assistance, and by the advice of Pallas he armed his son Hercules in his cause, who soon subdued them by means of his deadly arrows, which he had dipped in the poisonous gall of the hydra. Some contend that the conquest of the giants by Hercules took place in the plains at the foot of Vesuvius, which was also called the Phlegræan, or the burning plain.—*Diod. Sic.* lib. iv. c. i. Diodorus also mentions a third war between Jupiter and the giants (lib. v. c. iv.), in Crete, which was probably the original and the only one.

* The Pancratium consisted of the two exercises of wrestling and boxing; from the former of which it borrowed the custom of throwing down; from the latter that of striking the adversary. Wrestlers never struck, nor did boxers ever attempt to throw one another down; but the Pancratiasts were permitted to do both; and it was customary for the weaker party, when he found himself sore pressed, to fall down, and fight rolling on the ground, by pinching, biting, scratching, and annoying his adversary in all manner of ways; whereby it often came to pass that the weaker combatant, who would never have been able to throw his antagonist, obtained the victory, and forced him to yield; for in

The base and prelude of his fame,
And prowess in the sacred game,
Hath laid within the grove
And far-famed cirque of Nemean Jove.*

STROPHE II.

Yet oft, if right-directing time
Dooms him th' Athenian name to grace,
And gives him, like his sire, to climb
The steeps of glory's race,
With conquering hand Timonöus' son
Shall pluck, from Isthmian contests won,
The fairest wreaths they yield,—
Oft rise victorious from the Pythian field.

STROPHE III.

For when the mountain Pleiads† glow,
Soon shall Orion's baldrick‡ blaze,
And Salamis§ hath power, I trow,
A champion chief to raise:

this exercise, as in boxing also, the victory was never adjudged till one party had fairly yielded, which was sometimes done by holding up the finger. This exercise is also called Παμμάχιον, and the combatants Παμμάχοι.—*Pott Gr. Ant.* vol. i. pp. 500, 501.

* This victory in the Nemean Games, which were celebrated in honour of the Nemean Jupiter, was the first victory that Timodemus had ever gained, which circumstance the poet immediately turns into a compliment, and into an omen of future success.

† The Pleiades are seven stars near the back of the sign of the Bull in the zodiac. Their name is derived from the Greek word πλέειν, to sail, because that constellation shows the time of the year most favourable to navigation, which is the spring. They are for this reason also sometimes called Vergiliæ, from *ver*, the spring. They are probably here called the mountain Pleiads, because they were said to be the daughters of Mount Atlas, previously to their being made to form this constellation. Virgil calls them the Atlantides (*Geor.* i. 221); and Milton (*Par. L.* book x. l. 674) gives them the name of the seven Atlantic sisters.

‡ Orion is a constellation, near the feet of the Bull, composed of seventeen stars, in the form of a man holding a sword, which has given occasion to the poets often to speak of Orion's sword. It begins to rise in the commencement of March, shortly after the Pleiades have appeared. The poet, therefore, augurs that a second victory will succeed the first, as nearly as Orion's appearance succeeds that of the Pleiades.

§ Timodemus, though an Athenian by birth, was educated at Salamis,

Let Hector tell, how many a tongue
In Troy the name of Ajax rung;
And, Timodeme, thy might
Shines courage-proof in the Pancratian fight.

STROPHE IV.

From earliest age Acharnæ's* dames
Have rear'd a race for valour famed:
How oft hath conquest at the games
A Timodeme proclaim'd!
They from the crowded plain below
Parnassus' towering throne of snow
Four splendid victories bore;
They from Corinthian rivals, on the shore

STROPHE V.

Where virtuous Pelops† ruled of yore,
Eight chaplets wrung; their temples crown'd
From Nemea seven, from Athens more
Than number's reach can bound,
Gain'd in Jove's games; whose praise supreme,
Join'd with triumphant Timodeme,
Ye native choirs display—
Begin, begin the sweet melodious lay.

the native place of Ajax, whose battle with Hector is described in the 7th book of the Iliad.

* Acharnæ was one of the 174 δῆμοι, or boroughs, into which the Athenian tribes were divided. Each of them was in the habit of using peculiar rites and ceremonies, and of worshipping peculiar tutelary deities—all agreeing, however, in the supreme worship of Minerva.—*Pott. Gr. Ant.* vol. i. p. 61.

† In the Isthmian Games. When Pelops had established himself upon the throne of Pisa, which was the inheritance of Hippodamia, the daughter of Œnomaus, whose hand he had obtained by conquering her father in the chariot-race, as described in the first Olympic Ode, antistrophe iii. and epode iii., he extended his conquests over the neighbouring countries, and thus gave his name to the whole of the peninsula.

ODE III.

TO ARISTOCLIDES OF ÆGINA,

Victor in the Pancratium

STROPHE I.

COME, heavenly muse, the mother of my song,
To fair Ægina's Dorian isle,*
With many a stranger throng'd, the while
Nemea's high games the sacred moon prolong ,—
Come, for behold from far the youthful band,
Framing their sweet triumphal air,
By old Asopus' banks † to hear
Thy dulcet voice impatient stand
To various meeds man's various toils aspire ,
But most the conquering Athlete burns
For the rich lay, that wakes the lyre,
And waits on Virtue's steps, weaving the wreath she earns .

* *Ægina's Dorian isle* Ægina formerly Œnopia, received its name from Ægina, the daughter of Asopus She married Actor, the son of Myrmidon, but of her son Æacus the king of Œnopia, Jupiter is said to have been the father Æacus was the father of Telamon and Peleus and Peleus was the father of Achilles hence the poet takes occasion to commemorate the exploits of all three in the course of this ode

Pausanias (book ii) says that the original inhabitants of the island were produced by Jupiter from the earth that afterwards some Argives having settled there and mixed themselves with the natives, taught them the Dorian language and customs, which became prevalent throughout the island Strabo (book viii) says that it was colonized by Argives, Cretans, Epidaurians, and Dorians

† *Old Asopus banks* There were several rivers of this name, in Thessaly, in Bœotia, in Macedonia in Asia Minor The one here alluded to is a river of Peloponnesus passing by Sicyon, and therefore not far from the seat of the Nemean Games There is probably also an allusion to Asopus, the father of the nymph Ægina, who gave his name to this river, and is supposed to be listening, therefore, to his own daughter's praises.

ANTISTROPHE I.

Whereof no scant supply, no lingering stream,
Daughter of Jove, that rules on high
The cloudy muster of the sky,
Pour from these lips to match my pregnant theme.
Thus to their tuneful throats and quivering strings
Th' effectual hymn my soul shall give,
And bid their nation's glory live:
Whose ancient tribes and godlike kings,
Whose Myrmidonian sires* with dastard's part
Aristoclides ne'er hath shamed;
With no faint arm, no recreant heart,
The rough Pancratium faced, the sturdiest champion tamed

EPODE I.

But Victory's soothing hand can heal
The blows conflicting heroes feel,
And bring from Nemea's blooming plain
The joyful balm of every pain.
If then with manliest beauty graced,
And rich in deeds that form to suit,
The son of Aristophanes hath placed
On glory's loftiest peak his daring foot,
There must he pause. 'tis no mean task to brave
Beyond th' Herculean rocks† th' unnavigable wave:

STROPHE II.

Rocks, which the hero-god stupendous piled,
His proud memorial, to display
The limit of his wondrous way.
He the huge monsters of the billowy wild
Subdued; the lakes, the tides that flood the sound,
His keen spontaneous search explored—
Proved every pass, and fount, and ford,
Adventure's goal and Nature's bound:—

* *Whose Myrmidonian sires.* The Æginetans were called Myrmidons from their ancestor Myrmidon, the father of Actor, and grandfather of Æacus.

† *Th' Herculean rocks.* These are the two lofty rocks, the one on the south-western extremity of Spain, the other on the north-western extremity of Africa, called also by the ancients Abyla and Calpe.

Whither, my spirit, to what alien strand
Veer'st thou my course? thy wandering lays
The sons of Æacus* demand:
'Tis justice crowns the muse that glows in virtue's praise.

ANTISTROPHE II.

Not from the stranger's store, the distant spring,
Her amplest cup Encomium fills:
Draw thou from rich Ægina's rills
The sweet, the glorious theme she bids thee sing.
There Peleus old in feats of bravery shone;
With ponderous lance himself had fell'd,
By no compeer, no host upheld,
Alone Iolcus' walls† he won—
Won to his arms the mistress of the wave.‡
Hence too the mighty Telamon,
Comrade of Iolas the brave,
Troy's perjured king§ subdued, and broke his barbarous throne.

* *Æacus* was the supposed son of Jupiter and Ægina, and he gave his mother's name to the island which he governed. He obtained during his life such a character for integrity, that the ancients have made him one of the judges of hell, with Minos and Rhadamanthus.

† *Iolcus* was a town of Magnesia, on the sea-coast, at the foot of Mount Pelion. It was the birth place and patrimony of Jason, the son of Æson. The occasion of the taking Iolcus by Peleus was as follows: —Astydamia, or Hippolyte, the wife of Acastus, the son of Pelias, who usurped the throne of Æson, fell in love with Peleus while in banishment at the court of her husband. Peleus, however, rejecting her addresses, she accused him to Acastus of attempts upon her virtue. The monarch, listening to the accusation of his wife, ordered his officers to conduct him to Mount Pelion, under pretence of a hunting-party, and there to tie him to a tree, that he might become the prey of wild beasts. Having escaped from thence by the assistance of Chiron, Peleus assembled his friends, forcibly took Iolcus, deposed Acastus, and put Astydamia to death. Among the friends who assisted him, however, were Jason, and the Tyndaridæ, according to the relation of Pherecydes, as found in Apollodorus, lib. iii. 13. 7. See *Nem.* ode iv. stro. vii. viii.

‡ *Mistress of the wave.* Peleus was said to be the only mortal that ever married a goddess. To avoid his addresses, Thetis is related to have changed herself into all manner of forms, till, by the advice of Proteus, he surprised her asleep, in her grotto near the shores of Thessaly. She then consented to marry him, and the nuptials were celebrated with the greatest solemnity, all the gods attending, and each of them making the most valuable presents to the newly-married pair.—*Ovid, Met.* ii. 221—265. See *Nem.* ode iv. stro. viii. ix.

§ *Troy's perjured king.* Laomedon was assisted in building the walls

EPODE II.

With him the realms, where 'gainst the foe
Th' Amazons bend the brazen bow,
He vanquish'd: Fear, that quells mankind,
Stay'd not his ardent constant mind.
Such power hath he, whose bosom burns,
By Nature touch'd, with glory's fire;
While Art's weak child still shifts, as frailty turns
His obscure path; by no sublime desire,
No steadfast step sustain'd, his wavering soul
Tries every virtue's taste, yet dares not drain the bowl.

STROPHE III.

Mark now the part divine Achilles play'd!
While Philyra* yet with watchful eye
O'erlook'd his home kept infancy,
E'en then men's feats his childish sports he made.
Poising with infant hand the barbed lance,
Full oft the lion's wrathful might,
Swift as the wind, he match'd in fight;
Oft faced the bristling boar's advance,
And at old Chiron's feet exulting laid,
Scarce six years born, his panting prey.
Thence on his youth the Delian maid,
The stern Minerva, smiled, and cheer'd his wondrous way.

of Troy by Apollo and Neptune, but, refusing to reward the gods for their labour, his territories were laid waste by the god of the sea, and by a pestilence from Apollo. The wrath of the gods could not be appeased but by the annual exposure of a Trojan virgin to a sea-monster which appeared on the coast. The lot at length fell upon Hesione, the king's own daughter, and, in the midst of his despair, Hercules undertook to deliver him from the calamity for the reward of a number of fine horses. Laomedon, however, was again faithless to his engagements, and Hercules laid siege to Troy, and took it by force of arms, in which he was attended by Telamon as his armour-bearer, who afterwards received Hesione in marriage. Iolas was another attendant of Hercules in this exploit, and his nephew.

* *Philyra* gave birth to the Centaur Chiron, to whom the education of Achilles, in the arts of war and music, was intrusted by his mother Thetis.—See antist. iii.

ANTISTROPHE III.

He with no treacherous toils the doe beguiled,
With no dull brach her track pursued;
His dazzling pace, as legends rude
Vouch the free tale, her bounding footstep foil'd
Within that rock-roof'd mansion long before
Jason the sapient Centaur rear'd,
And gentler Æsculapius heard
Soft-handed Medicine's healing lore
He bade bright Thetis in her fruitful arms
A hero's mortal form enfold,
The unrivall'd son that crown'd her charms
With wisdom's wealth he stored and shaped in virtue's mould,

EPODE III.

That, when to Troy's beleaguer'd plain
His bending sail should thwart the main
Th' accomplish'd youth might bravely stand
War's onset wild, the gleaming brand,
The clashing spear (though Lycian shout,
Dardans and Phrygians, swell'd the alarm),
And, rushing on the javelin'd Æthiop's rout,
Pour all his heart into his vigorous arm—
That Memnon, their fierce prince might sail no more,
With Helenus* though leagued, to Nile's lamenting shore

STROPHE IV.

From him th' Æacean race, with brightest ray,
To distant climes and ages shine —
Jove, are they not thy seed divine?
Thine the great games, which now, with rapt'rous lay

* *Helenus* Priam, the father of Helenus and Tithonus, the father of Memnon, were both sons of Laomedon Helenus and Memnon, therefore, were cousins german Memnon came to the Trojan war with 10,000 men, and killed Antiochus, the son of Nestor. He afterwards refused the challenge of the aged father, and accepted that of Achilles, by whom he was slain The remnant of his colossal statue in Egypt still astonishes travellers by its grandeur and beauty —See Nem. ode vi. stro. iii. l. 10.

By youthful warblers breath'd, their country's fame
Blazoning, I sing ;—with victory crown'd
Aristoclides swells the sound,
And gives their isle's illustrious name,
Her Pythian Pontiff proud, and awful shrine,
On Memory's pictured roll to live.
Thus high deserts by trial shine ;
Thus men by deeds compared their true distinctions give.

ANTISTROPHE IV.

Boys among boys by various feats surpass ,
Youth copes with youth , maturer age
Its own appropriate arts engage
Such are the stages of our mortal race ,
A fourth yet follows,—life's declining day ,
This too its powers, its blessings yields,
Whereof no stint hath he, and gilds
Calm virtue's close with wisdom's ray
Farewell, farewell !—to thee my valiant friend,
These milk-drops, mix'd with honey dews,
My soft mellifluous lays I send,
Pour'd from the Æolian pipe —the nectar of the Muse :

EPODE IV.

Too long delay'd—but through the skies
Swiftest of fowl the eagle flies ,
Eyed from afar he sails away,
And pounces on his mangled prey ;
While with hoarse croak and timorous flight
The inglorious jackdaw* courts the ground.
Meanwhile, on thee, as, from her throne of light,
Clio thy prowess hails with victory crown'd,
From Epidaurian groves,† and Megara's shore,
And Nemea's shouting field, the beams of glory pour.

* *Inglorious jackdaw* The daws here mentioned seem to represent the rest of the rhymers and poetasters who had eulogized Aristoclides, and whom the poet professes to outstrip with the same facility as the eagle all such birds of a meaner flight

† *Epidaurian groves.* Epidaurus was situated on the north-eastern coast of Argolis, nearly opposite the island of Ægina. It chiefly devoted itself to the worship of Æsculapius, from whom the games here

ODE IV.

TO TIMASARCHUS OF ÆGINA,

Victor in the Game of Wrestling.

STROPHE I.

Toil that conquering virtue bears
  Joy's sweet balsam's best allay
And song, the Muses' daughter, cheers
  With her soft touch and soothing lay.
The bath's warm waves not so reclaim,
So rouse the champion's fainting frame,
As praises bland his soul inspire,
Warbled on truth's delightful lyre :
  Her everlasting word survives
The doer and the deed,
  When graceful genius largely gives
From wisdom's deepest fount the living meed.

STROPHE II.

Now to Saturn's son divine,
  Timasarch, and Nemea's field,
Field of the wrestler's fame, be mine
  The encomiastic song to yield ,
Worthy the tower-crown'd citadels
Where Æacus' high lineage dwells ,*
Where, friend with stranger mix'd, on all
The beams of equal justice fall.
  Oh ! if Timocritus thy sire
Still view'd th' all-cheering day,
  How would he strike the various lyre,
And wake the string to our triumphal lay !

alluded to received the name of the Æsculapian. It was particularly celebrated, as well as the whole of Argolis, for its horses. Hence Virgil, Domitrix Epidaurus equorum.—*Georg.* iii. 44.

* For explanation of the allusion to Ægina in this ode, see the notes to the last ode.

STROPHE III.

How the golden wreaths resound,
    Won from famed Cleonæ's fray;*
From glorious Athens, and the ground
    Where sev'n bright portals front the day!†
For, where Amphitryon's proud remains
Inurn'd th' illustrious tomb contains,
Cadmæan chiefs, with willing hand,
Twined round his brows the glittering band:
    Fondly they swell'd Ægina's fame,
For, welcome to that wall,
    By friends received a friend he came,‡
And sat in great Alcides' gorgeous hall.

* *Famed Cleonæ's fray* By the games of Cleonæ, at which Timasarchus was victor, the Nemean games are probably intended, for Cleonæ was but a short distance from Nemea, and it was at this place that Hercules killed the Nemean lion, hence also called the Cleonæan lion: and it was in commemoration of the success of Hercules in this labour, according to some authorities, that the Nemean games were instituted. *Nem.* ode x. stroph iii.

† The games celebrated at Thebes were called indifferently the Heraclean and the Iolæan, having been instituted in honour of Hercules and of his companion Iolaus, who assisted him in subduing the hydra The place of their exercises was called, from Iolaus, Ἰολάειον. In the same place stood the sepulchre of Amphitryon, and the cenotaph of Iolaus, who was buried in Sardinia Both these were, at this solemnity, strewed with garlands and flowers —*Pott Gr Ant* v i pp 463, 464. At this festival the peculiar custom was observed of offering apples to Hercules, the origin of which, according to Pollux (lib i c. i.), was the misfortune upon one occasion of not being able to bring a sheep, on account of the overflowing of the Asopus They in consequence substituted apples (which happened to have the same name in Greek, μῆλα, as sheep), sticking four sticks into them for legs, and two more for horns. This substitution was ever after continued —*Pott. Gr. Ant.* v i. p 456.

‡ *By friends received a friend he came* The bond of mutual hospitality—προξενία—formed between the inhabitants of separate states, was one of the most admirable of the customs and institutions of Greece, and the obligation arising out of it was held more sacred than even the tie of blood In the earlier ages, when strangers were really unsafe in foreign countries, it was one of the most useful, in periods of greater civilization, it was one of the most amiable and ornamental features of society. Glaucus and Diomed laid down their arms in the heat of battle, and afterwards exchanged armour, out of a pious regard to the hospitable alliance which had been entered into by their pro-

[illegible] IV.

Telamon* with him repell'd
Merop rout† and Phrygian band;
With him the warrior-giant quell'd,
Alcyoneus,‡ whose wasteful hand
Twelve chariots, that with coursers four
Each to the field two heroes bore,
With a rock's fragment whirl'd around
Had dash'd promiscuous to the ground
Ill hath he read war's woeful page,
Ne'er tried ambition's race,
Who learns not from this lesson sage
How vauntful victory speeds but to disgrace.

STROPHE V.

All their glorious deeds to tell
Lyric law forbids the string —
Time urges, and some potent spell
Lures me the new-moon sports to sing
Quit, roving muse, the tempting tale,
And in mid sea reverse thy sail,
Transcendant thus o'er all thy foes.
Its day thy glorious orb shall close;
While he, that plots thy spotless fame
With envious glance to wound,
Rolls in the dark the glimmering flame
Of his weak rage, that sinks into the ground

genitors, Œneus and Bellerophon —*Iliad*, vi. l. 215 See *Pott. Gr. Ant.* vol. ii pp. 410 -418

* *Telamon with him &c* It has been observed in a note to the last ode, antist. ii., that Telamon accompanied Hercules in his expedition against Troy. Pindar here supposes Telamon to have also been his companion in some of his other exploits, probably for the sake of compliment to Æacus, his father, and through him to Ægina, of which he was king.

† *Merop rout.* The inhabitants of Cos one of the Sporades isles of the Ægean, are here called the Merop rout, from Merops, one of their early kings.

‡ *Alcyoneus* was one of the giants whom Hercules assisted Jupiter in subduing.

STROPHE VI.

Me whate'er the part, the powers,
Sovereign Fate hath doom'd to hold,
Full well I know the circling hours
Shall prove and perfect and unfold
Weave then with speed, my dulcet lyre,
Thy richest woof, my soul's desire,
Th' harmonious mood of Lydian measure,
Œnone's* pride and Cyprus' pleasure ;—
There Teucer reais his distant throne ;
Here, midst his father's fields,
The mightier son of Telamon
His Salaminian sceptre Ajax wields

STROPHE VII

Glittering in the Euxine main,
Leuce's isle Achilles sways,
To Thetis bows the Phthian swain,
Pyrrhus th' Epirote tract obeys,
Whose rock strew'd range and cultured head,
With herds and fattening pastures spread,
From dark Dodona's waving steep
Breaks westward on the Ionian deep
Iolcus old, whose walls embower'd
By shady Pelion rose,
Peleus with hostile hand o'erpower'd,
And gave enthrall'd to her Hæmonian foes :

* *Œnone* was an ancient name of Ægina.

The poet here introduces a sketch of the fortunes of the whole family of Æacus of Ajax, his grandson, and the son of Telamon, whom he has already mentioned, of Teucer, another son of Telamon, who, being expelled by his father from Salamis because he had left the death of his brother Ajax unrevenged, retired to Cyprus of Peleus the son of Æacus, who having subdued Iolcus (as mentioned *Nem* ode iii. antist ii), added it to Thessaly, called also Hæmonia, of Achilles, the son of Peleus, who was transported after death with Iphigenia, whom he married, to Leuce, in the Euxine sea ; of Thetis, the wife of Peleus, who was principally worshipped at Phthia in Thessaly, and lastly of Neoptolemus, the son of Achilles, and great grandson of Æacus, who was also called Pyrrhus, from the redness of his air.

STROPHE VIII.

Weak Acastus' wily spouse*
On their realm that vengeance brought—
Such rage a wanton's wrongs could rouse,
Him Pelias' son, with treachery fraught
And axe Dædalian, by the way
In ambush dark had lurk'd to slay;
By Chiron saved, eftsoon to prove
The splendid destiny of Jove.
Unscared, the fierce all-conquering fire,
The lion's strength he braves,
His armed paws, his fangs and ire—
Forms that disguised the mistress of the waves †

STROPHE IX.

Love at length the Nereid bound,
Peleus shares her golden throne:
From seas and skies their banquet round
The gods in glittering circle shone,
And gave them of their grace divine
Treasure and power to bless their line.
'Tis not for man the deeps to sound
That rage beyond the Gadian bound.‡
Turn thou tow'rds Europe's dreadless coast
Thy helm and venturous sail;
The sons of Æacus can boast
Deeds which no strain can reach, no time detail.

* Acastus, the son of Pelias, at the instigation of his wife Astydamia, attempted to take the life of Peleus by treachery

† The allusion is to the various forms which Thetis assumed to avoid the addresses of Peleus

‡ *Gadian bound.* The ancient Gades was no doubt the same as the modern Cadiz. But the accounts of the early geographers are very inaccurate respecting it Strabo (book iii.) says that it was a small island, 100 furlongs long and one broad; that the inhabitants, though dwelling in so small an island, were the most maritime nation in the world. Their city was more populous than any except Rome, and they could bring into the field 500 cavalry, which no other city but Padua could do. The island (or probably the peninsula upon which Cadiz is now situated) was colonized from Tyre.

STROPHE X.

Herald of th' athletic fray
    Fought in famed Olympia's vale,
In Nemean grove and Isthmian bay,
    The brave Theandrian tribe I hail.
There the nerve-strengthening toil they plied,
'Gainst rivals brave their prowess tried,
Nor bore not to their native bowers
The wreath that blooms with glory's flowers.
    There, foremost of the tuneful choir,
To chant the victor's praise
    The tribe of Timasarch* aspire.
If yet for Callicles† thou bidd'st me raise

STROPHE XI.

Pillars of eternal mould,
    Brighter than the Parian mine,
Know that great deeds, like glittering gold
    Purged in the fire, more brightly shine
In the warm song when genius sings,
And makes inferior mortals kings.
Oh! could his shade, that dwells below
Where Acheron's wailing waters flow,
    These cheering strains delighted hear
Sounding the boastful day
    When at loud Neptune's games he bare
From Corinth's choicest chiefs her crown away!

* *Tribe of Timasarch.* It seems that the tribe of Timasarchus the Theandrian, on account of the greater number of victories, and odes in celebration of them, which it could boast, had some peculiar privilege, either of being the depositories of all such records, or else of leading the choruses which chanted them on public occasions. The word πρόπολος, however, which means one who leads the way, may be here only a poetical expression for the pre-eminence and priority of this tribe in respect of the number of triumphal odes which it could boast.

† *Callicles* was maternal uncle of Timasarchus, and he was probably also in his time a victor in the games.

STROPHE XII.

Him long since with willing lay
Euphanes, thy father's sire,
Sung, as the heroes of his day
Each minstrel's glowing lips inspire :
For well the gifted hand can write
The vivid records of the fight :
Like his that binds unrivall'd now
With wreaths of skill Melesias' brow.*
Unmaster'd in the lists of song
His might each champion throws,
Mild to the good, but, roused by wrong,
Rough and revengeful on his recreant foes.

ODE V.

TO PYTHEAS OF ÆGINA,

Victor in the Pancratium for boys

STROPHE I.

I AM no sculptor to display
Statues of silent stone, that in one place
Stand motionless upon their idle base,
Unknown. Speed thou, my dulcet lay,
In every bark and pinnace o'er the deep
From loud Ægina's echoing steep

* *Melesias' brow.* The commentators seem to agree in considering Melesias to have been the anointer, or esquire of Timasarchus—answering perhaps to what is now called a trainer, being one who prepared him for and attended him in the fight. It was not uncommon to give such an one his share of the praise, and perhaps the victory was not unfrequently attributed to his advice and skilful assistance, as is the case with those who fulfil the corresponding offices in the modern ring.

Spreading this tale the world around—
How Lampon's valiant son,
Pythias, with wreath Pancratian crown'd,
In Nemea's grove the palm of strength has won.
Youth on his lip hath not yet blown
Her earliest bloom of mantling down;

ANTISTROPHE I

Yet hath this stripling glorified
Warriors and heroes from the golden love
Of Nereids sprung, and Æacus, and Jove,
And Saturn,* blazon'd far and wide
His capital, the stranger's throng'd resort,
Whose populous walls and masted port
Endais' glorious sons of yore,
With kingly Phocus (born
Beside th' abrupt resounding shore
Of Psamathe divine, in cave forlorn)
Founded and bless'd, and gave to ride,
With many a prow, the wondering tide †

EPODE I

Suppliant for this, at Jove's Hellenian shrine ‡
They stood, and raised their hands to heaven —
I tremble to disclose what wrath divine
Th' illustrious pair, to exile driven,

* *Of Nereids sprung and Æacus &c* The heroes here alluded to, are Peleus, Telamon, and Phocus [illegible] same which are mentioned in the seventh and eighth lines of this stanza as the founders of the capital city of Ægina Saturn was the father of Chiron whose daughter, the nymph Endais, became the mother of Peleus and Telamon by Æacus, the son of Jupiter The Nereid Psamathe was the mother of Phocus by the same Æacus

† Ægina was at one time the principal naval power in Greece, to which the poet has already alluded in the fifth and sixth lines of the first strophe of this ode Its naval power and pre eminence were at length entirely destroyed by the Athenians under Pericles, who took seventy ships and expelled the natives from the island

‡ The occasion here alluded to is according to the Scholiast that of a dreadful drought which afflicted the whole of Greece, when Æacus and his sons obtained the blessing of rain not only for his own island, but for Greece in general, by offering up their joint prayers at the altar of Jupiter. Pausanias (b ii) relates that at the entrance of a temple,

Forced from the favour'd isle!* A deed,
By no just ire, no mastering need,
Provoked—hold, hold, my lips, th' unwelcome tale:
Sage truth, that yields not to dismay,
Oft shades her blushing cheek in caution's veil;
Oft silence best secures discretion's blameless way.

STROPHE II.

But when brave wealth, or manly might,
Or praise of iron war demands my song,
Dig me the venturous chasm, profound and long,
And my light limbs with easy flight
Shall leap the tempting peril. Eagles fling
O'er the broad sea the daring wing.
Yet e'en for these, in happier day,†
The muses' beauteous choir
Spontaneous moved, their heavenly lay
On Pelion's mountain sung: the sev'n-tongued lyre
With golden wand Apollo strook,
And all th' eternal numbers woke.

ANTISTROPHE II.

First above all, in loftiest strain,
Th' immortal name of Sovereign Jove they sung;
Majestic Thetis next, of Nereus sprung,
And Peleus chaste, whose virtue's stain
The false Hippolyta plann'd—adulterous queen!‡
She, with feign'd fears and plaints obscene,

dedicated to Æacus, were sculptured the figures of the chiefs who came from the several parts of Greece to join with Æacus in this general supplication.

* *Forced from the favour'd isle.* Telamon killed his brother Phocus with a quoit, accidentally, as it was said, and fled to Salamis, an island of Attica, of which he became the king. Peleus, who was accessory to the probably intended murder, also retired from his native country to Phthia, a town of Thessaly, of which he in like manner became at length the king.

† On occasion of the marriage of Peleus and Thetis, at which all the gods and goddesses were present, except the goddess of Discord, who, to punish this seeming neglect, threw an apple into the midst of the assembly with the inscription upon it, *Detur pulchriori*—For the most beautiful. This was the occasion of the celebrated Judgment of Paris, and eventually of the ruin of Troy.

‡ *The false Hippolyta—adulterous queen!* This story has already

Her duped uxorious spouse, that fill'd
Magnesia's potent throne,
T' adopt her treacherous tale beguiled—
Her base invented charge—"how all alone,
"On his own couch, his helpless bride
"By force the ruffian prince had tried."

EPODE II.

'Twas all the truth reversed—the fraud of lust.
With fervent prayers, avow'd desires,
Oft had she press'd him ; but his stern disgust,
His rage the bold proposal fires.
The wrath of hospitable Jove*
He fear'd, and spurn'd th' unholy love.
Jove from his cloudy throne, heaven's ruling lord,
Mark'd the just youth, and for his bride
Gave him the Nereid queen, his truth's reward,
That deep in crystal cave the golden distaff plied.

STROPHE III.

Neptune with smiles the nuptial meets,
Though mortal : he from Ægæ's thundering bay†
Oft to the Dorian Isthmus speeds away,
Where many a band his coming greets
With hymns and clarions loud, and cheering cries,
While strength contests th' heroic prize,

been alluded to in *Nem.* ode iii. antistroph. ii. and *Nem.* ode iv. stroph. viii.

* *Hospitable Jove.* The institutions relating to hospitality have already been alluded to. The mutual obligation arising from this bond was always held to be of the most sacred character, and several of the gods were supposed particularly to watch over and to enforce its observance ; but particularly Jupiter, who was thence called Ζεὺς Ξένιος, the *hospitable.*

† *Ægæ's thundering bay.* Ægæ was a town of Eubœa, opposite Bœotia and Phocis, at which place was a celebrated temple dedicated to Neptune. Neptune was also, as here alluded to, the tutelary deity of Corinth. His peculiar worship at Ægæ is mentioned by Homer in his hymn to Neptune :

Who Helicon and spacious Ægæ holds.

And hence he was often called Ægæan Neptune.

Won as the natal guardian power*
Each champion's lot decrees;
That erst in proud Œnone's bower
Gave to thy might, renown'd Euthymenes,
In victory's heavenly arms embraced,
The high-wrought hymns of praise to taste.

ANTISTROPHE III.

Sprung from the same maternal seed,
See thy bold steps the youthful Pythias trace,
Beaming his glory's rays on all his race.
Nemea beheld his daring deed,
And the fair month Delphinian† Phœbus loves.
Him, midst Ægina's echoing groves,
By Nisus'‡ vale cleft mountain dark,
His ill-starr'd rivals fly —
Oh! how it joys my soul to mark
Each generous state in feats of bravery vie!
Know 'twas Menander's§ art prepared
Thy fortune's way, thy toil's reward.

EPODE III.

Athens alone the master hands can bring
Th' aspiring Athlete's skill to frame —
Wouldst thou with these the brave Themistius sing,||
Speak boldly, shrink not from his name,

* *As the natal guardian power decrees.* The ancients placed an implicit faith in the notion that the fortune of particular men was born with them. This more especially prevailed among the Romans, who always preferred a fortunate to a seemingly skilful general. The poet in this place seems to have a still further idea that fortune is not only born with her favourites, but runs partly in families, by which he ingeniously paves for himself a way for the mention of Euthymenes.

† A festival and games were celebrated at Ægina in honour of Apollo, in the month called by them *Delphinius*. This festival was the Hydrophoria, in which, as at Athens, water was carried in the procession in commemoration of the deluge of Ogyges.

‡ Nisus was king of Megara, at which place games, called the Alcathoia, were celebrated. The poet means to relate that Pythias was victor both in Ægina and at Megara.

§ *Menander* was the trainer or second of Pythias.

|| *Themistius* was the maternal grandfather of Pythias.

E'en to the topmast hoist away
The swelling canvass of thy lay :
Him pugilist—Pancratiast him proclaim ;
In Epidaurus twice renown'd
He bears the blended chaplets of his fame
Back to th' Æacean shrine, by all the Graces crown'd.

ODE VI.

TO ALCIMIDES OF ÆGINA,

Victor in the Game of Wrestling for Boys.

STROPHE I.

MEN and the Gods above one race compose.
Both from the general parent Earth
Derive their old mysterious birth
But powers unlike their differing nature shows ;—
Man breathes his moment, and is nought ;
While, like their brazen heaven's eternal base,
Gods live for ever : yet th' illumined face,
Th' illustrious form, th' aspiring thought,
Proclaim him kindred of the skies,
Though fate conceals from reason's eyes,
Whether night frowns, or noontide glows,
What course we run ; what goal the race shall close

ANTISTROPHE I.

E'en now the brave Alcimedon displays
A cognate port, a soul like theirs.
He, like the field, that sometimes bears
From the quick seed, which genial culture lays,
Life-fostering fruits, and crops of gold,
But when th' alternate season bids abstain,
The fallow sleeps refresh'd, and teems again ;
Thus he, 'mong Nemea's chiefs enroll'd,

Of his proud race relumes the fire
That slumber'd in his nameless sire:
While Jove his destined progress leads,
With fearless foot his grandsire's steps he treads,

EPODE I.

Finding, like hunter true, the place
Where worth might win the wrestler's crown.
By the sure track of old Praxidamas.
The verdant plant, by Alpheus grown,
First from the Olympian circus he bore
To bloom on fair Ægina's shore:
Three Nemean braids his locks unbow'd;
Five Isthmian choirs his triumphs sung;
Till Agesimachus beheld the cloud
Disperse, that round his son, the tame Socleides, hung.

STROPHE II

Thus these three champions* of one generous line
Mounted by virtue's toilsome ways,
And reach'd the topmost peaks of praise.
Fortune, by man's best help, Jove's will divine,
Prosper'd their house to none beside,
From all the games which spacious Greece supplies,
E'er fell so largely given the boxer's prize
Great though the task—this hand shall guide
Right home, I trow, with archer's art
To the bright scope its sounding dart.
Breathe thou, my Muse, thy glorious breeze
Full on the sails of brave Alcimedes

* *Thus these three champions* The genealogy above referred to, of which each alternate generation addicted itself to the games, is thus clearly set forth in the paraphrase of Benedict — Alcimedes, the present victor, contended in the games, Theon, his father, abstained from them; Praxidamas, his grandfather, was also a candidate and victor; his great-grandfather, Socleides, did not follow that line; but his great-great-grandfather, Agesimachus, pursued it. Thus making three alternate champions.

ANTISTROPHE II.

Praised are the deeds of those that are no more:
The minstrel's lyre, the rhetor's tongue,
Hath told their tale, their chant hath sung;
Whereof the Bassian tribe no scanty store
Hath bless'd: full freights* in happier days
Of rich renown they bought with noble deeds,
Harvests of hymns, which from celestial seeds
Pierian swains profusely raise.
Thence Callias sprung, a champion proved,
By both Latona's twins beloved;
Round his stout wrist the cest† he wove,
And pluck'd the crown from Pytho's sacred grove.

EPODE II.

Thence by Castalia's murmuring spring,
When eve had closed the martial game,
Like her bright star, he burnt amidst the ring
Of Graces chorr'd to sound his fame
Him next at Neptune's Isthmian shrine,
The bridge that parts his restless brine,‡

* *Full freights.* The felicity of the metaphor consists in the allusion to the celebrity of Ægina as a naval and mercantile power, so that the Bassian tribe the tribe of Alcimedes, are supposed to freight their ships with their own praises A similar allusion is contained in *Nem.* ode i. strophe i., where the poet bids his dulcet lay speed

In every bark and pinnace o'er the deep,
From loud Ægina's echoing steep.

† The thongs of leather, called by the Romans the *cestus*, with which the ancient pugilists surrounded their wrists, were, as Potter informs us, first invented by Amycus, king of the Bebrycians, who was contemporary with the Argonauts --*Clemens Alexand* Strom. i. p. 307. These *cestus* were at first short, reaching no higher than the wrists; but they were afterwards enlarged, and carried up to the elbow, and sometimes even as high as the shoulder, and in time they came to be used not only as defensive arms, but to annoy the adversary, being filled with plummets of lead and iron --*Pott. Gr. Antiq.* vol. i. p. 409. The formidable pair of weapons of this kind exhibited by Entellus (*Æneid.* lib v. l. 401), are well recollected; and also the use to which he put one of them, by striking an ox dead with one blow of it

‡ *The bridge that parts his restless brine.* Pliny calls the Isthmus of

Where slaughter'd bulls triennial fall,
  Th' Amphictyons honour'd: round his head,
Where Phlius rears* his dark primeval wall,
  The rough-maned lion's plant its crisped foliage spread.†

STROPHE III.

Wide is the gate, and various are the ways
    Through which, this glorious isle to grace,
    The pomp of poesy may pass:
For there unfailing founts of purest praise
    The race of Æacus supplies—
(Praise, the reward—the heroic virtue's gain):
Through all the peopled earth, the trackless main,
    Spread far and wide their glory flies;
        It leapt beyond the Libyan shore,
        When Memnon's might return'd no more;
For no tame sport, no mimic war
Was his, when swift Achilles from his car

ANTISTROPHE III.

Came threatening down, and with his angry spear,
    Though sprung from bright Amona's womb,
    Despatch'd him to the dusky tomb.
Such are the tales old times were proud to hear:
    These are the public paths of song,
Through which my course with ardent steps I keep,
And though, when dangers crowd the stormy deep,
    The wave that bursts the shrouds among
      Most moves the labouring seaman's fear,
      My back the twofold load shall bear,

Corinth the neck of the Peloponnesus. Pindar, in another place, calls it the gatos of the ocean.—*Nem.* odo x. antistrophe ii. It is about five or six miles across, and has been frequently fortified so as to become a complete gate and defence to the Peloponnesus. Mr. Dodwell (vol. ii. pp. 186, 187) gives an account of all the numerous fortifications which have been erected upon it up to the present time.

* *Phlius* was a town in the territory of Sicyon, and not far from Nemea.

† *The lion's plant its crisped foliage spread.* This is the parsley, with which Hercules, after having conquered the lion, and instituted thereupon the Nemean games, ordered the victors to be crowned.

While thus with willing steps I trace
The past and present triumphs of the race:

EPODE III.

For from the sacred games, that gave
His godlike sires their just renown,
Alcimedes, fit offspring of the brave,
Hath earn'd the five-and-twentieth crown.
Two more to Timidas* and thee
The lots' precarious destiny
In Jove's Olympian grove denied.
Yet let my song Melesias† name;
Prompt, as the dolphin on the billowy tide,
Your boisterous strength he trains, and guides you to the game.

ODE VII.

TO SOGENES OF ÆGINA,

Boy Victor in the Pentathlon.

STROPHE I.

DAUGHTER of powerful Juno that dost cheer,
Throned by the deep foreboding destinies,
The labouring birth, chaste Ilithyia ‡ hear:
Without thy aid nor day, nor midnight skies,

* Benedict supposes that Alcimedes, and Timidas, another pugilist of the same tribe, were excluded, for being too young, from contending in the Olympian games, to which beardless youths were not admitted. Heyne, with more probability, conjectures that Pindar here adopts a delicate mode of expressing that they were beaten; for, since the different pairs of combatants were appointed by lot, fortune might easily be charged with the ill success, for having matched a strong and a weak one together.

† The poet again, as in the two last odes, introduces the mention of the victor's trainer or second, on whose skill he seems to have considered that the success in the combat much depended. This was probably more especially the case in the combats of youths.

‡ The *Ilithyia* of the Greeks was the same as the Lucina of the

We view—nor youth in strength's proportions fair
Thy sister Hebe's* season reach.
Yet all not one pursuit, one passion share;
Life hath its several yoke for each:
Mark how Thearion's late-born son,
Stout Sogenes, through thee begun
Virtue's distinguish'd race; and loud renown
In circling songs proclaims his fresh Pentathlian crown.

ANTISTROPHE I.

For 'mongst the sons of Æacus he dwells:
They love the clanging spear, the warlike lay;
They hail the aspiring heart, that pants and swells
For the rough game, that courts the trying fray;
For whom the willing Muse mellifluous winds
Her warbling stream.—'Tis darkness all
When bravery no recording minstrel finds.†
Then valorous deeds reflected fall
On the bright mirror's burnish'd plane,
When inspiration's mindful strain
Toil's everlasting recompense bestows,
And round the embellish'd gift her rich embroidery throws.

EPODE I.

The wise, content not with life's present store,
To the fair breeze that shall hereafter blow,
Like prudent seamen, look. The rich, the poor,
Alike to death's dark tomb must go:
Then how in song their names shall shine
Enhanced, let famed Ulysses show;
His woes, I ween, more brightly glow
In sweetest Homer's words and rhapsody divine:

Romans, and presided over child-birth. She was first worshipped at Delos, where she assisted at the birth of Apollo and Diana, having come there from the Hyperboreans. The Cretans, however, maintained that she came from Crete. Pausanias mentions that her statues were kept concealed from all but the priests, in Attica, Achaia, and at Corinth.—*Paus.* lib. i. ii. and vii. Lucius, the Delian, considered her the most ancient of the goddesses, and the same as Fate.

* *Hebe*, as well as Ilithyia, was the daughter of Jupiter and Juno, according to Hesiod.

† Horace introduces nearly the same thought, lib. iv. 9.

STROPHE II

Round whose enchanting tale a sacred charm
His winged art hath wound , while genius deigns
Beguile us with bewitching fictions warm, †
For vulgar eyes truth's radiant image strains
Could they her beams behold without disguise,
Ne'er had the senseless sentence press'd
Proud Ajax, for the lost celestial prize
To pierce his own indignant breast ,*
. Ajax, the fierce Achilles slain
Mightiest of all the host'ful train
Whose barks the west wind wafted o'er the tide
From Phrygian force to wrest the frail all beauteous bride.

ANTISTROPHE II

Still, though death's wave without distinction roll
O'er all alike, the nameless and the great,
For warriors yet, that reach th' eternal goal
Approved of heaven conspicuous honours wait
Thus, when the towers of Troy so long by Greeks
Assail'd, brave Pyrrhus to the skies
In smouldering flames had whirl'd the grove he seeks,
in whose dark shades sequester'd lies
The spacious earth's mysterious nave,
And shrines him in a Pythian grave
Wandering from Ilion's shore his bark had cross'd,
Far off his native Scyros ‡ to Ephyra's distant coast ‡

* After the death of Achilles Ajax and Ulysses preferred their respective claims to the arms of the hero as the score of merit The judges awarded them to Ulysses Ajax driven to madness by the disappointment first slaughtered a whole flock of sheep, supposing them to be the sons of Atreus who had given the preference to Ulysses, and afterwards stabbed himself with his own sword, thus adding one to the innumerable calamities that attended the Grecian chiefs who were leagued in the Trojan war — *Sophocles, Ajax Mastigoph*

† Scyros was a rocky island in the Ægean sea, opposite to Eubœa. Achilles retired there to avoid going to the Trojan war, and became father of Neoptolemus (who was called Pyrrhus from the redness of his hair), by Deidamia, the daughter of Lycomedes king of the island

‡ *Ephyra's distant coast* The Ephyra here mentioned was on the sea-coast of Epirus— not Corinth, which anciently went by the same name.

EPODE II.

There the Molossian realm awhile he sway'd,
And many an age his sons the diadem wore.
Thence to the Delphian god not long delay'd
The first fruits of his wars he bore—
The wealth of Ilion's wasted pride
There for the plunder'd sacrifice,
While his bold arm the priest defies,
Fell'd by a stranger's axe, great Priam's conqueror * died

STROPHE III

Sore grieved the Delphian hosts that foul disgrace,
Yet thus the debt of destiny he paid
Fate had required that of the Æacian race,
Within that ancient grove for ever laid,
Fast by the gorgeous fane, a king should rest,
Whose hallow'd shade with vigil pure,
When fuming offerings heap'd th' heroic feast,
The pompous ritual might secure
A word his rare desert rewards,
True to his trust the rites he guards,
And fearless thus shall vouch—with virtue's ray
Jove's and Ægina's sons still light their glorious way

* Pindar here intends to represent that Neoptolemus came to his death by the hands of the priests of Delphi, whom he opposed in their indecent attempt to plunder and appropriate the sacrifices according to a practice which had grown up among them He was however, aware, as is evident from his partial defence of himself in the 4th strophe, and in the 5th epode, that the death of Neoptolemus was related in different ways One of these accounts was, that he was murdered at the instigation of Orestes, or by Orestes himself according to Virgil, Paterculus, and Hyginus, for having married Hermione, whom her father Menelaus had promised to Orestes Another account is, that the object of his visit to Delphi was the plunder of the temple, and that being slain in the attempt he suffered the same death and indignities which he had inflicted in the temple of Minerva on the aged Priam and his family Hence the ancients used the proverb *Neoptolemic revenge*, when a person suffered the same treatment he had inflicted upon others.

ANTISTROPHE III.

Here let our praises pause—rest pleases all ;
Suspensions due the choicest sweets improve ;
Sweet honey's self the satiate taste will pall ;
Pall e'en the flowers of sweet luxurious love.
Nature, that gives us life, and fire, and frame,
With different wills inspires the breast ;
Each feels his several impulse, none the same ;
None e'er with every bliss was blest ;
Perfection's lot—that ne'er shall gleam
In history's roll, or fancy's dream
Yet what kind fate to thee, Thearion, sends,
Comes with a gilded grace the wish'd occasion lends.*

EPODE III

Thine is the daring heart that throbs for fame,
The mind where wisdom's beams unclouded play
Doubt not the Muse ; a stranger's faith I claim ;
No slander lurks in honour's lay :
But, pure and plenteous as the flood
That warbles from the limpid spring,
My friend's unquestion'd praise I sing ;
'Tis virtue's earn'd return, the wages of the good.

STROPHE IV.

Not e'en the Achæan chief † whose mansion wild
O'erhangs the Ionian wave, my strain shall blame :
Our states in friendship mix, with aspect mild
And clear I greet my countrymen ; my aim

* The good fortune of Thearion was particularly well timed in this respect, that Sogenes having, according to the Scholiast, been born to him in his old age, the son nevertheless by his very early prowess enabled the father in his life time to witness his successful career.

† The Achæan chief here intended is supposed by the Scholiast to be Neoptolemus, to whom he apologizes for attributing his death to so trifling an occasion as a quarrel about the sacrifices and offerings. The Myrmidons, whose throne Neoptolemus inherited, and of whom he carried some with him to Ephyre on the Ionian sea, were also called Achæans according to Homer —

Full fifty ships beneath Achilles' care
Th' Achæans, Myrmidons, Hellenians bear.
Iliad, ii 681.—*Pope*, l. 824.

No forced extreme, no violent end pursues
    (So pass in peace my closing day):
Challenge my dearest inmates, if my Muse
    To slander's lust e'er lent her lay.
        O Sogenes, whose generous race
        Th' Euxenian tribe shall ne'er disgrace,
Beyond truth's mark, I swear, my glowing tongue
Flings not thy random praise, the javelin of her song.

ANTISTROPHE IV.

Thou with unswelter'd neck, with limbs untired,
    Didst in thy gripe the wrestler's rage repress,
Ere day's meridian flame thy limbs had fired,—
    Toil, that but raised the raptures of success,
Bear with my frenzy, if I rage and rave
    When victory bids my pinion soar;
'Tis the heart's grace, I grudge not for the brave
    To stake my spirit's wealthiest store.
        No skill the vulgar chaplets ask,
        Reck not, my Muse, the unworthy task.
Thou, with rich ivory chased, thy golden crown
Dost weave with choral flowers from fostering sea-dews
        blown.

EPODE IV.

But when thy Nemean hymn the praise of Jove
    Remembers, with soft hand thy glorious lyre
And touch chastised in modest numbers move
    On that famed isle the sceptred sire
Of all the gods with reverend voice
        Resound: for there in happiest hour
        Ægina's womb the genial power
With Æacus impregn'd, and bade her rocks rejoice.

STROPHE V.

He thy paternal brother, and thine host,
    Great Hercules, first raised our country's fame*—
Her prince and patron. Oh! if man may boast†
    Man's friendship; if, with hearts and hopes the same,

* *Our country's fame.* As Pindar was of Thebes, and Æacus was king of Ægina, this passage is not to be explained, except by attribut-

Associates dear in sweet fraternity
 Life's purest joys delighted share,
And gods such bliss may taste; oh, then, with thee,
 Whose mastery quell'd the Titans' war,
  Brave Sogenes by fortune blest,
  While filial reverence warms his breast,
Within these sacred walls, th' august retreat
Of all his affluent sires, will fix his favourite seat:

ANTISTROPHE V.

For as the parting pole on either hand
 Flanks the quadrigal chariot's gilded yoke,
Between thy stately fanes his turrets stand.
 Blest youth! him sooth'd by thee with prospering look
Jove and great Juno and the blue-eyed Maid
 Shall guard: for, when disasters press,
Oft helpless man thy prompt exertions aid.
 Vouchsafe, benignant sire, to bless
  His youth with power, his age with length
  Of years, contentment, health, and strength;
Vouchsafe the late descendants of his sons
Their father's fame shall share, augmenting as it runs.

ing to it a considerable poetic license. Either the allusion must be to the sisterhood of the two kingdoms, deriving their names respectively from Ægina and Thebe, two of the daughters of Asopus; or else πάτρα, *country*, is to be taken in an extended sense for Greece in general. In corroboration of the former explanation is the account of Herodotus (Terpsic. c. 79, 80), that the Thebans, having been directed by the Delphic oracle to claim assistance from those who were *nearest to them*—*τῶν ἄγχιστα*—interpreted this expression as relating to nearness of blood, and accordingly applied to the Æginetans. If the latter interpretation is to be preferred, the allusion is probably to the occasion upon which Æacus rendered service to the whole of Greece when oppressed by a famine.

† *Oh! if man may boast, &c.* The subject and allusion of the following apostrophe is the situation of the house of Sogenes, which happened to be placed between two temples dedicated to Hercules, according to the Scholiast.

EPODE V.

But for myself ne'er shall my conscience say,
    Whate'er unheeded calumny may feign,
That Neoptolemus my slanderous lay
    Deign'd with unjust reproach to stain;—
But 'twere wit's weakness to disprove
    The three-times thrice refuted lie,
    To waste on wayward infancy
The grandam's endless tale of "Corinth sprung from Jove."*

ODE VIII.

TO DEINIS, THE SON OF MEGAS, OF ÆGINA,

Victor in the Single Foot-race.

STROPHE I.

HERALD of love's ambrosial joys,
That on the lids of laughing boys
And bright-eyed maids dost sit enchanting Youth!
Whose heedless guidance, as the soul
Unpractised feels thy wild control,
Leads this to rapture, that to ruth.—
Yet oh! when opportunity,
    That warns all fortune's works to move,
Gives the kind hour, how sweet to be
    The lord of every virtuous love.

* "*Corinth sprung from Jove*" seems to have been an expression proverbially denoting anything often and tediously repeated, in allusion probably to some story in which it frequently recurred. Two such stories are suggested by the Scholiast, both of them, however, equally unsatisfactory and insufficient to explain the expression.

ANTISTROPHE I.

Such love, as round the genial bed
For Jove and blest Ægina spread,
Served the rich gifts voluptuous Venus brought:
Thence sprung the wise, the warlike son,
Whose greatness graced Œnone's throne:
Thousands with prayers his presence sought;
Unforced, uncall'd, the pride and flower
Of all the states that groan'd around,*
Spontaneous to his hallow'd power
Trusted their griefs, their welfare bound:—

EPODE I.

Heroes and sapient seers, that sway'd
The sage Athenians' rocky strand,
And Pelops' sons by Spartan chiefs obey'd.
Thus for that favourite isle's heroic band
The reverend knees,† in suppliant guise,
Of Æacus I clasp, and with me bring
My Lydian wreath, of various minstrelsies,
Round Deinis' brows and Megas' bust to fling—
Each for his Nemean race, the son's and father's prize:
Unfading joys to him are given
Whose fortune's seed is sown in heaven.

* *All the states that groan'd around.* The occasion here alluded to was that of a dreadful drought and famine which afflicted the whole of Greece, when it was declared by the oracle that the prayers of Æacus alone would be capable of diverting the wrath of Heaven. Accordingly rain was granted to his own country, and to the whole of Greece, at the supplication of himself and his sons.—See *Nem.* ode v. ep. 1. Æacus obtained during his life such a reputation for integrity, that the ancient fables of the Greeks made him one of the judges of hell, with Minos and Rhadamanthus.

† *The reverend knees of Æacus I clasp.* Taking his idea from the supplication of the Grecian chiefs to Æacus during his lifetime in behalf of Greece in general, the poet supplicates him now as the tutelary hero of Ægina in favour of that island, and of Deinis and his father Megas.

STROPHE II.

With hoards of wealth heaven's bounteous grace
Loaded the Cyprian Cinyras: *
Breathe here, my Muse, and rest thy nimble feet—
Oft hath that various tale been told:
And perilous 'tis with fictions bold
The test of censure's glance to meet.
The adventurous bard is envy's prey—
Envy, that bravely mounts the skies,
Stoops not the pinion fools to slay,
But makes her quarry of the wise.

ANTISTROPHE II.

'Twas envy's hand with frenzy's sword
Th' indignant heart of Ajax gored.
Ungrac'd with eloquence, by weaker foes
Defeated, valour sometimes flies
The wordy warfare, while the prize
To varnish'd falsehood folly throws.
Thus duped the Greeks with lots conceal'd
The false Ulysses glorified;
Robb'd of his casque and golden shield
Ajax himself assail'd and died.

EPODE II.

Ah! how unlike in war's rough hour
The blows they dealt, the blood they drew!
From their strain'd arms with what unequal pow'r
Against the conscious foe their javelins flew!
Strove they for great Achilles slain,
Or join'd the slaughters of the general fray.
Thus used of old was flattery's hateful bane,
Winning with wheedling words her treacherous way—
Artificer of fraud, man's mischief and his stain:
The great she levels, but to raise
The mouldering glory of the base.

* Cinyras, king of Cyprus, and priest of Venus, was the father of Adonis by his own daughter Myrrha. His opulence, like that of Crœsus, was proverbial.

STROPHE III.

O grant me of thy grace divine,
Great Jove, such meanness ne'er be mine;
Teach me through life truth's simple path to find,
That my sons blush not for their sire.
Some showers of gold from heaven require,
Others for boundless plains have pined;
Grant me my country's smiles to meet,
And let these limbs the grave devour;
Still probity with praise I'll greet,
Still on the knave my vengeance pour.

ANTISTROPHE III.

Virtue exalted by the Muse,
As the tall pine refresh'd with dews
Lifts to the fostering heaven its branching head,
Among the just in glory thrives
A thousand helps kind friendship gives,
Most when the conqueror's fame they spread.
Exulting victory still requires
The gazer's eye, the blazon'd name—
Oh! Megas, that thy minstrel's fires
Could from the shades thy soul reclaim!

EPODE III.

Presumptuous wish, whose transient blaze
Gleams on the scene but traced and gone!
Yet for thy Chariad tribe his skill can raise
Th' eternal pillar of Pierian stone,
Where all thy graved exploits may read—
The twofold triumph. 'Tis my boast to build
The proud memorial equal to the deed.
Oft hath sweet bard the champion's toil beguiled:
Long since the encomiast hymn was might's heroic meed;
Before Adrastus' Theban fray*
Our grandsires kindled at the lay.

* *Adrastus*, king of Argos, led the seven chiefs in their war against Thebes, on the side of Polynices, who, having been banished by his brother Eteocles, and fled to Adrastus, married his daughter Argia.

Respecting Adrastus, and the fatal termination of the war of the Seven against Thebes, more will be found in the next ode.

ODE IX.*

TO CHROMIUS OF ÆTNA,

Victor in the Chariot-race.

STROPHE I.

FROM Sicyon's field, ye powers of song,
We'll lead the choiring pomp along
To new-built Ætna's† echoing wall;
Where Chromius' gates unfolded wide
Scarce take the stranger's pressing tide
That crowds his hospitable hall.
Strike ye the chords, your sweetest hymn prepare;
On this triumphal day,
Mounting his bright victorious car,
To the great Mother and her offspring twain,
Guardians of Pytho's towering fane,
He consecrates the swelling lay.

STROPHE II.

'Twas held of old, and many a tongue
In every age the truth has sung,
That virtuous action to the ground
Sinks not in silence long to pine;
But 'tis the living song divine
That spreads th' unboasted glory round

* The subjects of this and the two following odes are not victories at the Nemean games, though placed among the Nemean odes. This victory of Chromius was obtained in the Pythian games at Sicyon.

† *New-built Ætna.* Hiero, king of Syracuse, had lately refounded and restored Catana, and perhaps given it at the same time the name of Ætna; or, as is more probable, it had before obtained both these names indifferently. Hence it is called the new built Ætna. He had also appointed Chromius to be governor of it, who is thence called in this place the Ætnean. Catana is remarkable for the dreadful overthrows to which it has been subjected from its proximity to Mount Ætna.

Twang now the trembling lyre, the clarion fill,
Sound we the chariot's game.
Which erst by old Asopus' rill
Adrastus hallow'd* to the God of day,
And, as we sing, the grateful lay
Shall crown th' heroic founder's name.

STROPHE II.

A stranger on that throne he sat,
And dignified the adopted state
With new-form'd feasts and solemn shows,
Where strength with strength adventuring strove,
And still the circling chariot drove;
He by faint friends and daring foes,
Amphiareus' train, encompass'd round,
His Argive realms had fled;
Where now, by plots and plans unsound
Expell'd, no more the sons of Talaus reign'd.†
Let fools the vain dispute maintain;
Peace only springs from wisdom's head.

† *Adrastus hallow'd.* Pindar perhaps uses a poetical license in making Adrastus the first founder of the games at Sicyon, for the sake of dignifying his subject.

† *No more the sons of Talaus reign'd.* The kingdom of Sicyon was the most ancient in Greece, and in the earliest times was of so great importance as to give its name to the whole of Peloponnesus. It ceased, however, so early as B. C. 1088, and of its history little is known except the names of its kings. The story here alluded to is somewhat variously told—Herodotus, and Menæchmus according to the Scholiast, making Adrastus to be the grandson, and others calling him the son in-law of Polybus, whose throne he inherited in Sicyon. Dieutychidas gives the most detailed account, as found in the Scholiast. He relates that the daughters of Prœtus, king of Argos, being insane, Melanippus the soothsayer undertook to cure them on receiving two-thirds of the kingdom. This he performed, and the half of his share he gave to his brother Bias, so that the whole kingdom was divided into three parts, between the descendants of Melanippus, Bias, and Prœtus. Amphiaraus was the descendant of Melanippus, who, quarrelling with Talaus, the son of Bias, and father of Adrastus, put him to death. Adrastus fled to Sicyon, where he married the daughter of Polybus. So that Adrastus and his brothers, the sons of Talaus, ceased to reign in Argos. Adrastus having succeeded to the throne of Polybus, who died without an heir, instead of harbouring his resentment, entered into terms with Amphiaraus, and cemented their friendship by giving him his sister Eriphyle in marriage, as the poet proceeds to relate.

STROPHE IV.

'Twas thus, his sapient rival's rage
By love's all-softening pow'r to 'suage,
Fair Eriphyle's virgin charms,
Faith's surest pledge, Adrastus gave;
Thus leagued, the first of Danaans brave,*
Again they join'd their threatening arms;
Forth to sev'n-portall'd Thebes their bands they drew,
Their long combined array;
Though birds ill-omen'd round them flew;
Though hostile Jove disheartening thunders peal'd,
Thwarting the desperate march they held,
And warn'd them from the fatal way.

STROPHE V.

Still pressing on with furious haste
Madly the advancing doom they faced;
The field with brazen helmets burns;
With brass the snorting war-steeds gleam;
From choked Ismenus'† crimson stream
None of that countless host returns.
Sev'n brightening flames each on his several pyre
Sev'n youthful champions feed;
Jove, with his bolt's all-conquering fire,
Cleft for Amphiareus earth's yawning womb,
And closed in one portentous tomb
Champion and chariot, arms and steed—

* *First of Danaans* The royal family of Argos was derived from Danaus. Prætus was the son of Abas, and Abas was the son of Lynceus by Hypermnestra, the daughter of Danaus.—*Apollod.* lib. ii. c. ii.

† Mr. Dodwell (vol. i p 266) informs us that the Ismenus is at present but an insignificant stream, having less pretensions to the title of a river than even the Athenian Ilissus, for it has no water except after heavy rains. It then becomes a torrent, and rushes into the lake of Nytica, about four miles west of Thebes.

STROPHE VI.

Ere Periclymenus' javelin came
With dastard's wound his back to shame,
As from that fire, with quivering eye,
The prophet warrior turn'd away;*
For when heaven sends the strange dismay
E'en sons of gods will quail and fly.
O ward, Saturnian Jove, if fate permit,
From Ætna's rising towers
The invader's rage, the desperate fight,
The chains ev'n now Phœnician threats prepare:
Grant her the blessings long to share
That law from concord's fountain pours:

STROPHE VII.

Give her, great Jove, the nobler shade,
Where glory twines her civic braid;
For she hath sons that love the race,
Rule the swift steed; whose bosoms hold
Souls that disdain the lust of gold:
Doubt not such hearts are virtue's place.
Honour, the fount of glory, steals away,
By gain's mean arts beguiled—
Squire thou young Chromius to the fray;
Mark how in bark or band he braves the fight,
The perilous spear, the horseman's might;
On rock or rampart, flood or field:

* Amphiaraus, being skilled in the knowledge of futurity, well knew that he was to perish in the war of the Argives against Thebes, and concealed himself to avoid accompanying it. His wife, Eriphyle, suffered herself to be bribed to discover his retreat by a famous necklace wrought by Vulcan, and formerly given by Venus to Harmonia, the wife of Cadmus. To this Homer alludes—

There Eriphyle weeps, who loosely sold
Her lord, her honour, for the lust of gold.—*Pope's Homer.*

Amphiaraus accordingly accompanied the expedition and perished in the manner here related, having left a command with his son Alcmæon to kill Eriphyle as soon as he heard of his own death, which was executed.

Pausanias (bk. viii.) relates that Alcmæon, after punishing his mother's treachery, fled from Argos to Phegia, and married Alphesibœa,

STROPHE VIII.

For honour, like a god, hath dress'd
In adamant his warlike breast,
And taught him, when his country calls,
To meet unmoved the deadliest foe.
Few are the fiery souls that know,
When war's fierce tempest heaviest falls,
Back on th' assailant's arms and wavering ranks
With hand and heart to turn
The wasteful wreck. Scamander's banks
For Hector's brow thick wreaths of glory bore;
On deep Helorus' dangerous shore
The rival crowns of Chromius burn:—

STROPHE IX.

There at th' Areian pass,* its mortal name,
His country's boast, Agesidame,
Thy son the Punic spear defied,
Yet but a youth, and round his head
The radiant beams of conquest spread.
Fain would I tell what deeds beside

the daughter of Phegeus, to whom he gave the fatal necklace. Calliroe, the daughter of Achelous, whom he afterwards married, having conceived a violent longing for the necklace, Alcmaeon lost his life in attempting to recover it from the sons of Phegeus. The sons of Phegeus consecrated it in the temple of Delphi. In his ninth book he states that this famous necklace was said in his time to be in an ancient temple of Venus and Adonis in Cyprus, having been stolen from Delphi by the tyrants of Phocis. Pausanias, however, expresses a doubt of its identity.

* *At th' Areian pass.* The Areian pass was all the part about Rhegium and the straits of Messina, according to the Scholiast. The river Helorus was situated a little above Pachynum, the south-eastern promontory of Sicily. It is called by Virgil (*Æn.* iii. 698) the stagnant Helorus, from the slow course of its waters, and its habit of overflowing its banks periodically. The fertility produced by these inundations, and the beauty of its banks, occasioned Ovid to call the valleys through which it flows *Helorsa Tempe.*—*Fast.* iv 475.

The present allusion may be to some battle which took place in the wars with the Carthaginians, already mentioned in the sixth strophe.

On land he dared and on the neighbouring brine!
Bright are the champion's days,
And calm and prosperous his decline,
Whose strenuous youth for just renown has fought.
Know, Chromius, know 'tis heaven that wrought
The rare success thy lot displays

STROPHE X.

For when brave wealth and hard-earn'd praise
One gifted head conspire to raise,
'Tis not for mortal step to gain
A loftier stand on Fortune's hill,
A nobler destiny to fill
Sweet concord suits the social train,
And the green bough which brave deserts receive,
The lay's soft flowers enhance
But 'tis the generous bowl that gives
Clearness and courage to the minstrel's throat—
The prompting prophet of his note
Bid the mingling beverage dance,

STROPHE XI.

The silver circling goblets shine
With the stout offspring of the vine,—
Goblets which erst in Chromius' car,*
Crown'd with Apollo's glittering bough,
Which justice weaves for glory's brow,
The conquering coursers whirl'd from far—
From Sicyon's sacred field Celestial sire,
Grant to thy suppliant's hope
Thy graces to assist his lyre,
Chromius above all youths in fame to raise,
And fling the javelin of my praise
Full at the skilful muse's scope.

* In the Pythian games at Sicyon, the prizes, says the Scholiast, were not only crowns, but silver cups He also supposes the victor not to have returned home after his victory, but to have sent his chariot to attend the triumphal procession.

ODE X.

TO THIÆUS, SON OF ULIAS,

Victor in the Game of Wrestling.

STROPHE I.

Argos, the kingly seat
Of Danaus and his fifty daughters fair,
Juno's august abode, for godhead meet,
Sing, heavenly Graces: Virtue there
Glows in a thousand glorious deeds.
Of regions vast and winged steeds,
And how the beauteous Gorgon fell,
By Perseus foil'd, 'twere long to tell:*
Shine not on Egypt's shore with gorgeous hand
By Epaphus unnumber'd cities rear'd?†
And who admires not, when the guiltless brand
By Hypermnestra sheath'd her slumbering bridegroom spared?

ANTISTROPHE I.

A bright immortal god
Diomede‡ the beauteous blue-eyed Virgin made.
Touch'd by the Thunderer's arm and radiant rod
Earth in her Theban bosom laid

* See *Pyth.* ode x ep ii. stro. iii antist. iii.

† *Epaphus* was the founder of Memphis, which he named after his wife. His daughter Libya gave her name to a part of Africa. From her sprung, according to Apollodorus, in the second generation, according to others, immediately, Ægyptus and Danaus; from the latter of whom descended the royal family of Argos.

‡ *Diomede* was the son of Deiphyle, the daughter of Adrastus, whom Tydeus married when he had taken refuge at her father's court. Hence he is here ranked among the heroes of Argos.—*Apollod.* i. 8. Strabo mentions an altar which was raised to him as a god on the Timavus, a river running into the most northern part of the Adriatic gulf, close to the modern Trieste.

The prophet-son of Œcleus proud,*
In war the battle's threatening cloud.
Before all cities Argos claims
The palm for beauty's bright-hair'd dames;
Jove bear me witness:—from th' ethereal throne
Alcmena's domes he sought and Danaë's tower:
He, in Adrastus' sire and Lynceus† shown,
Bade upright justice bloom with wisdom's fruitful flower.

EPODE I.

He bless'd Amphitryon's conquering sword,
His prosperous house with treasures stored;
And while the distant warrior, brazen-mail'd,
The fierce Teleböan‡ hosts assail'd,
Couch'd in his form and mortal guise
Th' eternal sovereign of the skies
Within his courts the genial presence show'd,
Mix'd his celestial race with his,
And rear'd the undaunted Hercules:—
Spouse of the rosy blooming bride
That walks by Juno's matron side,
Hebè, the fairest form in all the blest abode.§

STROPHE II.

Words have no warmth to paint
The glorious stores of endless excellence
That gild the shrine of Argos: praise grows faint,
And palls the admirer's satiate sense.

* See *Nem.* ode ix. stro. v. vi.

† Lynceus, the only one of the fifty sons of Ægyptus, who escaped being slain upon the wedding night, having been spared by his wife Hypermnestra, when all the others were killed by the daughters of Danaus. Abas, according to Apollodorus, was the son of Lynceus, by Hypermnestra; Abas had a son, Acrisius, who was the father of Danaë; and Perseus, the son of Danaë, was the father of Electryon, who was the father of Alcmena. Talaus, Adrastus' sire, has been already mentioned in the last ode, stro. iii.

‡ The *Teleboans* were a people addicted to piracy, who inhabited some small islands lying between Leucadia and Acarnania. Mr. Dodwell describes the former condition and the present state of these islands, and collects together the authorities which identify them with the Taphians.—*Dod. Tr.* vol. i. p. 60.

§ See *Nem.* ode i. ep. iv.

Yet shall the wrestler's deeds inspire
The raptures of the well-strung lyre,
To sound through all th' Argolic field
The conflict of the brazen shield
By Juno's fuming altar, where the throng
Hails young Theaeus, as the dazzling spoil
The twice-crown'd son of Ulias bears along,
And quaffs from glory's cup th' oblivion of his toil.

ANTISTROPHE II.

First of the first he shone
'Mongst all the Hellenian host in Pytho's groves;
Isthmian and Nemean crowns his prowess won;
Fortune still follows as he moves.
Thrice at the gates that flank the main,*
Thrice on the consecrated plain
Whose weal th' Adrastian laws diffuse,
He sow'd the harvest of the Muse.
Paternal Jove! the wish that fires his breast
His lip reveals not: but all things in thee
End and begin: by dangers none repress'd,
His toil-train'd heart but asks what all the brave would be.

EPODE II.

What the Muse hopes thy godhead knows;
Knows he whose soul for glory glows,
Who pants to bind him with th' Heraclian wreaths,
Which Pisa's noblest rite bequeaths.
Him twice the sweet triumphal song,
Breathed from the moving choir, among
Panathenaic pomps and festal cries,
Proclaim'd. In clay-burnt shrine inurn'd
Th' anointed victor's oil return'd
To Juno's towers, whose gathering crowd,
With marv'lling looks, and cheerings loud,
Gazed on the pictured wall that fenced the liquid prize.†

* *Gates that flank the main.* The isthmus of Corinth is not unfrequently called the gate of the ocean. In the following lines, the Pythian games at Sicyon are probably not intended, but the Nemean, which were within the territory of Sicyon, over which Adrastus reigned, as related in the last ode.

† *The pictured wall that fenced the liquid prize.* The allusion is to the

STROPHE III.

Nor less the rich renown
Gain'd in the games thy famed maternal race
Pursues; them Leda's* twins with many a crown,
With many a song the Muses grace.
Oh! were I sprung from Antias' line,
Were Thrasyclus my noble kin,
With no sunk port, no drooping face,
Would I 'mong proudest Argives pace
Prœtus' wide city—whose conquests who shall count?
Mistress of steeds! from Corinth's winding shore,
From Nemea's grove, by fair Cleonæ's mount,
Four times her envied sons the verdant victory bore.

ANTISTROPHE III.

In Sicyon's conflicts won
With sparkling wine their silver goblets glow'd:
The wool-wove stole Pellene's dames had spun,
Soft from their trophied shoulders flow'd.
But to review the brazen spoils,
The ponderous arms that paid their toils,
'Twere vain; nor shall the attempt abuse
The leisure of the pressing Muse.
Arms that from Tegea, from Clitorium came,
From towns that glitter'd on th' Achæan steep,
From Jove's Lycæan mount,† and many a game
That proved the vigorous arm, the foot-race, and the leap.

vessel of oil which was given as a prize to every victor at the Panathenaic festival at Athens, it being unlawful for any other person to export this commodity.

* *Leda's twins.* Pollux was generally esteemed the god and patron of boxing and wrestling, and Castor of horsemanship and the chariot-race.—*Apollod.* iii. 11.

† *From Jove's Lycæan mount.* Lycaon, the son of Pelasgus (*Apollod.* iii. 8), was the first king of Arcadia, 1,820 years B C. He built the town here alluded to, called Lycosura, upon the top of Mount Lycæus, in honour of Jupiter. Two of his sons, Tegeates and Clitor, built Tegea and Clitorium, just before mentioned, in the same country. Mr. Dodwell (vol. ii. pp. 418–420) describes the present remains of Tegea, which are extensive and interesting.

EPODE III.

What wonder yet that nature's flame
Warm'd them to win the champion's fame!
When Pollux erst with godlike Castor pair'd
The social roof of Pamphäes shared
(Whose blood thy sires, Theiæus, boast),
And sojourn'd with th' heroic host.
For they, wide regents of the Spartan land,
With Hercules and Hermes join'd,
The wreaths of conquest blast or bind,
And guard with more than mortal trust
The cares and honours of the just.
Our faith, our reverend love, the sons of heaven command.

STROPHE IV.

They, with alternate change,
To-day in Jove's celestial mansion dwell—
To-morrow through Therapnæ's vales they range,
And shroud them in their earthly cell.
Thus, join'd in glory as in woe,
The same coeval doom they know;
Strange doom! which rather than receive
Godhead unqualified, and live
Imperishable in heaven's eternal sphere,
Great Pollux chose, since Castor breathed no more—
Whom haply Idas with his brazen spear
Wrangling for worthless herds, stretch'd lifeless on the shore.*

* Pindar, in the account which he here gives of the death of Castor, seems to follow most nearly the story adopted by Apollodorus. The most current account was, that being invited to a feast where Idas and Lynceus were about to celebrate their marriage with Phœbe and Talaira, the daughters of Leucippus, who was brother to Tyndarus, they attempted to carry off the brides, which occasioned the encounter in which Castor was killed. Apollodorus says, that the Dioscuri had before married Phœbe and Talaira, and that having joined Idas and Lynceus in stealing and carrying off some cattle out of Arcadia, Idas was intrusted to divide the spoil, and took the whole, to his own and his brother's share. The Dioscuri following them, hid themselves under an oak, where Lynceus, espying them, killed Castor. Pollux in return killed Lynceus; but being wounded by Idas, with a stone, Jupiter

ANTISTROPHE IV.

Him 'gainst an oak reclined
Lynceus from far Taÿgetus descried—*
Lynceus, whose searching ken 'bove all mankind
The clearest, keenest glance supplied.
Bent on surprise, with vengeance bold,
They sallied from their mountain hold,
(Weak sons of Aphareus!) and with speed
Plann'd and despatch'd the deadly deed
Ill-counsell'd deed—too soon the wrath of Jove
To rue—for now behind them close at hand
Came Leda's threatening son, whose power to prove
Fast by their father's tomb they fix'd their desperate stand.

EPODE IV.

Thence in their haste a ponderous rock,
The sculptured bust of death, they broke,
And with dire impulse and direction true
Full at the breast of Pollux threw.
He sunk not, but right onward sprung,
By foul assault more fierce, and flung,
Through Lynceus' heart transfix'd, his brazen lance.
Jove at that instant in his ire
Smote Idas with his bolted fire,
And squander'd in the desert air
The corses of the smouldering pair.
Hard is the strife when men 'gainst heavenly foes advance.

STROPHE V.

Quick from that blasted ground
To Castor's aid th' afflicted brother flies;
Him not yet dead, but shuddering damp he found,
With breath scarce heaved and half-closed eyes.

despatched Idas with a thunder-bolt.—*Apollod.* lib. iii. c. viii. See Theocritus, *Idyll.* xxii. and Ovid, *Fast.* v.

* Taÿgetus is a mountain of Laconia. It hung over the city of Lacedæmon, and a part of it is said to have once fallen and destroyed a part of the suburbs. Mr. Dodwell describes it as a mountain of singularly beautiful and varied outline (vol. ii. p. 392).

Pierced at the sight, with heart-warm tears,
Groaning to heaven his voice he rears :—
" Saturnian sire, what blest release,
" What pause remains for grief like this ?
" Grant me with him to die, merciful king !
" Honour of friends bereft hath lost his stay,
" Droops and is gone ; and few be they that bring
" The heart life's toils to share, and cheer us through the
" day."

ANTISTROPHE V.

Such was his noble prayer ;
When face to face before him standing shone
Visible Jove, and spake :—" Hear, warrior, hear,
" Thou art mine own authentic son ;
" Him with thy beauteous mother pair'd,
" Of mortal seed a hero rear'd.
" Mark now the large alternative,
" To thy free wish the choice I give :
" If 'tis thy will from death's cold grasp to fly,
" From weak detested age and nature's waste,
" With warlike Pallas in the sun-bright sky,
" And sable-lanced Mars, eternal youth to taste—

EPODE V.

" Such lot supreme 'tis thine to prove :—
" But if thy zeal thy godlike love,
" Prompts and impels thee for thy brother's sake
" Dividual doom with him to take,
" Half thy divine eternity
" In earth's dark womb with him must lie,
" Half in the golden domes of heaven's domain."
The father paused—the brother's breast
No doubt perplex'd, no dread repress'd :
His touch the death-chain'd lids unbound,
Loosed from his lips the thrilling sound,
His brazen helm unclasp'd, and Castor lived again.

ODE XI.

TO ARISTAGORAS, THE PRYTANIS OF TENEDOS, SON OF ARCHESILAUS.

STROPHE I.

VESTA, that hold'st the Prytanæan hall,*
From Rhea sprung, sister of highest Jove
And Juno that partakes his throne above—
Into thy stately chamber deign to call
Sage Aristagoras, thy sceptred hand
Beside install'd with all his band.
They to thy glory in thy sight
Through Tenedos dispense wisdom and power and right.

ANTISTROPHE I.

Eldest of gods, they, with libations pour'd,
With fragrant offerings oft thy rites prolong,
And trembling lyres resound and sacred song,
While genial Themis her perpetual board
Heaps with the feasts of hospitable Jove.
Grant him with heart unwrung to move
Unblamed through all the important year,
And straight by virtue's star his glorious course to steer.

EPODE I.

Let not the cheering numbers pass
His sire, the blest Arcesilas,
Th' accomplish'd form and cognate fortitude:
Yet let fond man, with wealth endued,

* *Prytanæan hall.* The Prytanes at Athens, and they were probably nearly the same at Tenedos, were certain magistrates who presided over the senate, and had the privilege of convoking it. They assembled in a large hall, called the Prytanæum, where they offered sacrifices, gave audience, and deliberated. The Prytanes, at Athens, were ten in number, chosen annually from each of the ten tribes, each presiding in his turn thirty-five days, so as to divide the year among them.—*Pott. Gr. Ant.* vol. i. pp. 107, 108, 117. Pausanias (bk. i.) says that the laws of Solon were written up in the Prytanæum, in which were also kept the statues of Peace and Vesta.

With charms of shape transcendant graced,
Midst the proud games 'mongst all the bold
For brave achievement foremost placed,
Forget not that his limbs are mortal mould,
That earth, man's latest garb, that boasted frame must hold.

STROPHE II.

With patriot speech, with civic eulogy,
Still Aristagoras 'tis meet to praise,
And round his brow, with loud mellifluous lays
Warbling his deeds, th' embellish'd crown to tie.
His and his country's name by him renown'd,
Won from the bordering states around,
Sixteen great conquests signalize,
The dexterous wrestler's wreath, the tough Pentathlian prize.

ANTISTROPHE II.

Him sickly hope and pale parental fear
Held from the perils of the Pythian field,
From the rich risks Olympian chaplets yield:
Else (by my judgment's pledge, my oath, I swear)
From those stern pastimes his superb return
Had left his vanquish'd foes to mourn
By lone Castalia's murmuring rill,
And seek the sheltering oaks that shade the Cronian hill;*

EPODE II.

Else, through the loud quinquennial throng
His pomp triumphal moved along,
With purple branches wreathed, the Heraclian feast
Had crown'd. But man's inconstant breast
Oft, by presumptuous hope betray'd,
Quits for wild dreams the bliss long known;
Oft manliest might, with youth display'd,
Cold cowardice with heartless tongue talks down;
Plucks back th' adventurer's arm, and scares him from the crown.

* *Castalia*, near Delphi, is here used for the Pythian, and the hill near Olympia, consecrated to *Cronus*, for the Olympian games.

STROPHE III.

Who would not vouch for one, whose sire can boast
The Spartan blood that fired Pisander's vein,
What time, with brave Orestes o'er the main
From throng'd Amyclæ to this sea-girt coast
In brazen arms th' Æolian bands he led;*
For one, whose line's maternal head,
By famed Ismenus' flowery vale
From Melanippus† springs—so born, what chief could fail?

ANTISTROPHE III.

Virtues, like circling spheres, by periods move—
Pass from the sire away, then blaze again
In the son's son. The sable cultured plain
Yields not each year the fruits of nature's love.
From the green tree not every season pours
Her gem-like buds, her fragrant flowers;‡
All things by sweet suspension thrive,
And mortal races bloom and wither and revive.

* *Æolian bands he led.* Hellanicus, an early historian whose works are lost, but quoted by the Scholiast, makes mention of this emigration, by which the Greeks colonized Æolis in Asia Minor, Lesbos, and Tenedos. This was eighty years before the migration of the Ionian tribes.

† *Melanippus* was one of the Theban chiefs who defended the gates of Thebes against the army of Adrastus and the Argives. He killed Tydeus, one of the seven chiefs. The dead body of Melanippus who was killed by Amphiaraus, having been brought to him while yet alive, Tydeus ordered his head to be cut off, and tore out the brains with his teeth. For which act Minerva deprived him of immortality.—*Apollod.* lib. i. c. 8; *Æsch. Sep. con. Th.* 567; *Paus.* ix. c. 18.

‡ Pindar uses nearly the same metaphor, in the sixth Nemean ode, antistr. i. with a variety, however, which makes each more beautiful.

He, like the field that sometimes bears
From the quick seed, which culture lays,
Life-fostering fruits and crops of gold;
But, when th' alternate season bids abstain,
Her fallow sleeps refresh'd, and teems again;
Thus he—

EPODE III.

'Tis not for man's weak wit to find,
Th' intent that moves the omniscient mind:
Yet blindly thus the bark of pride we steer;
The schemes of greatness rashly rear;
Link'd with audacious hope we mount,
To fortune's dizziest peak aspire,
Where springs no stream from wisdom's fount.
* Seek thou the virtuous mean: the fierce desire
That lusts for loves forbid, is frenzy's wildest fire.

ISTHMIAN ODES.

ODE I.

TO HERODOTUS THE THEBAN,

Victor in the Chariot-race.

STROPHE I.

THEBE,* fair heroine of the golden shield,
Thy dear maternal call before all tasks
Anxious I meet,—Delos, whose rocky field
Claims all my song, grudge not the boon she asks.
A parent's will is duty's choice :
Isle of Apollo, to that call give way :
Soon shall my lyre and willing voice
Your joint requests fulfil, if heaven inspires the lay,—

ANTISTROPHE I.

Hymning on Ceos's cliffs and billowy shore,
Lear seamen choirs among, the God of day
With unshorn locks refulgent, and the roar
Of Isthmian waves that wash the twofold bay;

‡ *Thebê* was a daughter of the Asopus. She married Zethus, who, together with his brother Amphion, built the walls of Thebes, and called the city by her name.—*Apollod.* iii. 5. By calling her the "heroine of the golden shield," the Scholiast observes, is only meant that she and her posterity were renowned in arms. Pindar never neglects the opportunity of an allusion or compliment to his own country, and he now postpones an ode to Delos, already begun, for the immediate celebration of the victory of his own countryman. It seems that he was resident at the time in the island of Ceos, one of the Sporades, situate near the coast of Asia Minor.

A succinct history of Thebes, and an account of its present state, will be found in Mr. Dodwell's Travels in Greece, vol. i. ch. ix. p. 262.

From whose loud cirque and labour'd game
Six glittering wreaths the sons of Cadmus won,
Crowning their glorious country's name
Where great Alcmena rear'd her brave all-conquering son;

EPODE I.

From whose stern port and brandish'd trunk
The dogs of Geryon* cower'd and shrunk.
But hear Herodotus demand
For his tried speed the chariot-victor's dole,
Guiding with no auxiliar hand
His four fleet coursers to the goal.
Sing him the song of godlike Iolas,†
Or Castor's hymn his skill to grace:
Foremost of charioteers were they
To win the wreath that wakes the lay
Of Thebes or Sparta's hero race.

STROPHE II.

They at the games in fierce athletic fight
Adventured, and, with many a chaplet crown'd,
Tasted sweet victory. With tripods bright
Goblets and cups of gold emblazon'd round
Their mansions flamed, worth's gorgeous meed;
Unrivall'd worth—along the sounding field
Urged they unarm'd their winged speed,
Or clad them for the race and shook the clanging shield.‡

* The monster Geryon lived in the island of Erythia, which Apollodorus says is the same as Gades, the modern Cadiz, in Spain. His oxen were guarded by his herdsman, Eurytion, and by a two headed dog, called Orthus, both of which Hercules despatched with his club. The use of the plural number is a mere poetical expression for the plurality of heads.—*Apollod* ii 5, *Hesiod, Theog.*

† Iolas is said by the Scholiast to have been Hercules's charioteer, for which reason the mention of him is here applicable. His other feats and qualifications have been before frequently alluded to, as well as Castor's celebrity for horsemanship.

‡ The two different kinds of foot-race are here intended; in the one of which they wore as little clothing as possible, in the other they were clad in the heavy armour used by the choicest infantry, which was so heavy as to be borne only by men of great strength, and gave them a dignity and rank, as well as security, similar to that of the knights, when clad in complete steel, in the days of chivalry.

ANTISTROPHE II.

How hurl'd they not the disk's far-bounding stone?
From their strain'd arms the whizzing javelin flew;
(The tough Pentathlian contests then unknown,
Each perfect toil its several guerdon drew):
Thus oft by famed Eurotas' wave,
By Dircè's sparkling fount their glories shone;
And proudly danced their temples brave
With bowers of countless wreaths their strenuous arms had won.

EPODE II.

Such Iphicles' illustrious seed,
Compatriot with earth's dragon breed.*
Such Tyndarus' godlike son from high
Therapnè's hold o'er-peer'd th' Achæan plain:†
Farewell, proud heroes! and while I
To the loud master of the main,
To sacred Isthmus and th' Onchestian shore‡
The melting strain promiscuous pour,
With the son's praise the beauteous lyre
Shall chant th' adventures of the sire,
The toils of brave Asopodore.

STROPHE III.

Him, on his fortune's fragments ill sustain'd,
Toss'd on the rough surge of a boundless sea,
Orchomenus, through direst dangers gain'd,
Fostering received. His boisterous destiny,

* Iphicles, the father of Iolaus, and son of Amphitryon, being a Theban, was therefore the fellow countryman of the race which Cadmus had produced from the dragon's teeth; but he was descended neither from Cadmus nor from these.

† The inhabitants of the Peloponnesus were formerly, and before the Heraclidæ returned with the Dorians, called Achæans, from Achæus, son of Xuthus, who reigned there for a time. Castor, the son of Tyndarus, was born and had his tomb at Therapnè, a city of Laconia, whence he and his brother Pollux were often called *Therapnæi fratres.*

‡ *Th' Onchestian shore.* Neptune was supposed to preside over the games of the Isthmus, where he was particularly honoured, and the poet couples with it the mention of another place in which he was especially worshipped.

Now smoothed again to loveliest calm,
Gleams with the radiance of his earlier day;
Experience with reflection's balm
Misfortune's wounds hath heal'd and shown him wisdom's way.*

ANTISTROPHE III.

But if success man's noblest powers demand,
And cost and labour wait upon renown,
Well may the minstrel with no sparing hand,
No vulgar praise, the liberal athlete crown.
'Tis but the pastime, not the pain
Of Genius his unfailing word to give,
That bravery shall not strive in vain,
That virtue raised by him in Fame's bright heaven shall live.

EPODE III.

All have their tasks, and each by turns
His favourite compensation earns:
The ploughman rude, the shepherd, all
That strike the wild-bird's wing, or fish the deep,
Stir but at hunger's craving call,
And struggle but to feast and sleep;
But he that in rough game or mortal fight
Bids the foil'd foe record his might,
Wins for his work the brave man's crown,
The lofty lucre of renown,
His nation's pride, the world's delight.

STROPHE IV.

Change we the strain, in loftier mood to sing
The neighbouring temple's god,† whose angry mace
Rocks the firm continent, Saturnian king,
Lord of the steed, the chariot, and the race;

* No certain or satisfactory explanation of what is here alluded to is given by the Scholiast. It seems that Asopodorus, by his fault or misfortune, was expelled from Thebes in some revolution or sedition, and became a citizen of Orchomenus; and that he afterwards returned, and led a peaceable and private life in his native city.

† *The neighbouring temple's god.* This is the temple of Neptune at Onchestus, above mentioned.

To sing Amphitryon's sons divine,*
Eubœa's isle,† and Minyas' stately towers,‡
And famed Eleusis,§ by whose shrine
Ceres her cirque displays and mute mysterious bowers.

ANTISTROPHE IV.

Yet must I name thy tomb, Protesilas,||
In Phylacè by chiefs Achæan plann'd,
Thy field and sacred stadium: but to trace
Th' equestrian trophies all, by Hermes' hand
Heap'd on Herodotus, the sum
Would pass the bounds of my contracted song
Best eloquence is sometimes dumb,
And silence teems with praise, when flattery hath no tongue.

EPODE IV.

Raised on th' illustrious Muse's wing,
That soars to heaven his deeds to sing,
O may he yet from Pytho's hill,
From where rich Alpheus laves the Olympian shrine,
His hand with noblest chaplets fill,
And for sev'n-portall'd Thebes new honours twine.
But he that with full hand and spirit poor
In secret hoards his ill-got store,
And sneers at prostrate virtue's need,
Forgets that glory's deathless meed
Blooms not for him on Pluto's shore

* *Amphitryon's sons divine.* These are Hercules and Iolaus, mentioned above. Both had games celebrated to their honour at Thebes, called *Herculea* and *Iolaia*.—*Schol.*

† *Eubœa's isle.* There were games celebrated in the island of Eubœa, called the *Basilea.*—*Benedict.*

‡ *Minyas' stately towers.* *Minyas* was a king of Bœotia There was a festival to his honour held at Orchomenus, called the *Minyeia*. The inhabitants of Orchomenus were themselves sometimes called *Minyæ*

§ *Eleusis.* The festival at Eleusis was called *Demetria*, or feast of Ceres. At all these games it is probable that Herodotus had gained some distinctions.

|| *Protesilaus* was king of Phylacè, in Thessaly, and went with the rest of the Greeks to the Trojan war. He first set foot upon the Trojan shore, and was immediately killed, according to the prediction of an oracle which denounced this fate against the first who should disembark. The Greeks, after their return, to commemorate this act,

ODE II.

TO XENOCRATES OF AGRIGENTUM,

Victor in the Chariot-race.

STROPHE I.

'TWAS long, good Thrasybule,* the minstrel's use,
When in old times our tuneful sires
Mounted the chariot of the muse,
And struck with ardent hand their glorious lyres,
At some brave youth to send amain
The shafts of their melodious strain—
Some youth that just had reach'd the vigorous hour
When love first learns to long for beauty's blushing flower.

ANTISTROPHE I.

Then was the Muse no drudge; her artless measures
No hireling lust of gain inspired:
The dance, the feast, the frolic pleasures
Terpsichorè's mellifluous numbers fired;
With fair, untinsell'd front, unsold,
Her soft persuasive tale she told.
In those ill days th' Argæan sage's word
(Alas, how true!) she gives her votaries to record:

EPODE I.

Stripp'd of possessions, friends, and all,
"Wealth makes the man," wealth only, was his call.†

instituted games to his honour at Phylacè. It seems that Herodotus had been victor also in these games.

* *Thrasybule.* Xenocrates was the brother of Theron, and is the subject of the sixth Pythian ode. The present ode, however, is addressed, not to himself, but to his son Thrasybulus · either because Xenocrates was dead when it was written, or, as Callistrates, according to the Scholiast, suggests, because Pindar was affronted at the smallness of the sum given him.

† The sage here mentioned, the author of this aphorism, is Aristodemus, the Lacedæmonian, whom Pindar calls an Argive, by the same license with which Homer calls Helen the *Argive Helen.*—*Il.* ii. 161.

Thou art not dull of spirit; to the unwise
I sing not of the equestrian crown
From Isthmian rivals nobly won,
Which to Xenocrates great Neptune gave,
And sent his Dorian parsley's* prize
Around those crisped brows to wave.

STROPHE II.

Raised by the god, the chariot-victor shone
The lamp of Agrigent; nor less
His power in Crisa's contest† known,
Where Phœbus saw and clothed him with success.
Him foremost in th' Athenian race
Erechtheus' sons with plaudits grace;
There with no erring hand, the charioteer
His bounding steeds rebuked, and wound their fleet career;

The story related of Aristodemus is, that having been once rich, and losing all his riches, he was deserted by his friends, when he made use of this expression, which became a proverb. Diogenes Laertius, in his life of Thales, relates that the tripod destined for the wisest of the Greeks, and which was passed by one sage to another, being disclaimed by each, was adjudged to Aristodemus in his turn; and he quotes the above proverb from Alcæus.

* The Corinthians, who superintended the Isthmian games, were of Dorian origin. The prize allotted to the victors was, at first, a crown made of the pines which grow round the temple of Neptune. It was afterwards changed to dry parsley, which continued, it appears, up to this time. But Plutarch relates, that the pine at length came again into use.—*Benedict.*

† *Crisa's contest.* Crisa, or Crissa, was a town of Phocis, on the sea-coast, and near Delphi, which gave its name to the Crissæan gulf. It is here, as in Pythian ode vi. antis. i., put for the Pythian games, on account of its proximity. Dr. Clarke describes it as a situation of the most romantic beauty. Strabo, from this circumstance, calls the district round it Εὔδαιμον, or the *Happy*. The riches and luxury of the people inflaming their arrogance, the town was razed by a decree of the oracle, which had been consulted by the Amphictyons, and it has long been a doubt what was its exact situation. The latest and best opinion seems to be, that Cirrha was the port, and Crissa the town adjoining it, which reconciles those who have confounded them together, and those who have made them distinct.—See *Clarke's Travels*, vol. iv. pp. 175—177.

ANTISTROPHE II.

For 'twas Nicomachus, whose well-timed skill,
With reins all loose, their fury drove.
Him, once their host,* the seers that fill
The pure libations to Saturnian Jove,
Th' Eleian seers, whose voice proclaims
The season of the sacred games,
On the soft lap of golden conquest placed,
With soothing accents sweet on Pisa's plains embraced ;—

EPODE II.

Pisa, their native land, the grove
And spacious temple of Olympian Jove—
With whose brave sports, pride of their princely sire,
The sons of great Œnésidame †
Mingled the glories of their name :
For not unsounded in the song divine,
Unknown to the triumphal choir,
Shines Thrasybule's illustrious line.

STROPHE III.

No wild impervious course hath he to run,
Mounts no acclivity of praise,
With whom the maids of Helicon ‡
To Virtue's mansion bear their lasting lays.

* *Him, once their host.* It is Xenocrates, not Nicomachus, who is here intended as having been declared victor at the Olympian games, by the Eleian presidents, who had once shared his hospitality. The Eleians were not invariably the presidents of the games, but on some occasions the inhabitants of Pisa, till these were utterly destroyed by the Eleians, who refused to record the Olympiads in which they had presided. On one occasion the Arcadians superintended. These officers, called Hellanodics, varied in number at different times, from one to twelve.—*Pott. Gr. Ant.* vol. i. pp. 504, 505.

† *The sons of great Œnesidame* alluded to, are Theron, the subject of the second and third Olympian odes, and Xenocrates, the subject of the present ode, and the sixth Pythian, and the father of Thrasybulus. The Scholiast, however, names them Theron and Dinomenes, which is difficult to reconcile with the lines immediately succeeding.

‡ *Helicon* was a mountain, sacred to the Muses, who had there a temple. It is situated in Bœotia, on the borders of Phocis, near the sea-coast, and from it flowed the fountain of *Hippocrene* (also sacred to

O! could I hurl as far, as long,
The disk, the javelin of my song,
As thy sweet sire in goodness all outshone!—
All hearts his modest worth, his gracious converse won.

ANTISTROPHE III.

The Panhellenian rule* his sports obey'd,
His stall with generous steeds he stored,
Low to each listening god he pray'd,
At feast, or shrine, or altar at his board
• Ceased not the fresh convivial gale
To fill the banquet's swelling sail,
His bounty's voyage as the summer's smile
Or wintry gloom prevail'd, was Phasis or the Nile.†

EPODE III.

Ne'er may the son‡ (for envy's cloud
Oft with base hopes the parent heart will shroud)
Attempt his sire's great virtues to conceal,
Nor bid these lays in silence sleep.
They are not sculptured blocks that keep
The same dull base—through all the world they flee.
To my kind host with all thy zeal,
This, Nicasippus, bear for me.

these good seers), so called because it sprung from the ground when struck by the feet of Pegasus. *Ovid Met.* lib. v. 250 *et seq.*; *Strabo* lib. ix. pp. 409, 410. Pausanias (Boeotica) says that Mount Helicon was particularly famous for the fruitfulness of its soil, and the abundance of trees growing upon it. He also adds that poisonous reptiles became less noxious by living and feeding there. For a description of the view from the summit of the mountain, see *Clark's Travels*, vol. iii. p. 115.

* *The Panhellenian rule.* It was held imperative upon all the rich in every Grecian commonwealth to breed and keep horses for the service of the state.—*Benedict.*

† *Phasis or the Nile.* The river Phasis, flowing into the Black Sea, at its eastern extremity, was nearly the most northern point of navigation to the Grecian mariners, and to be ventured upon only in summer. The Nile, on the contrary, was the most agreeable of any for a winter voyage.

‡ *Ne'er may the son.* The poet here charges Thrasybulus either not to suffer any of his father's greatness to induce him to conceal his virtues, or rather not to be deterred from publishing them by a fear of the envy and jealousy of the world. The passage will bear either construction.

ODE III.

TO MELISSUS OF THEBES,

Victor in the Horse-race.

STROPHE.

The man, by fortune raised, that holds
Unflush'd with pride his blameless course,
Though glory's wreath his front enfolds,
Or wealth with power hath bless'd his stores,
His country's praise to deathless fame shall give.
Yet but from thee th' exalted virtues flow,
All-bounteous Jove! and they that know,
And fear thy laws, rejoice and live;
While he that walks sin's wandering way,
Ends not in bliss the changeful day.

ANTISTROPHE.

Reward awaits the virtuous deed;
The brave command the grateful lyre;
For them th' applauding Graces lead,
And swell the loud triumphal choir.
Fortune on proud Melissus hath bestow'd
The twofold boon, that glads his manly breast;—
First in the cirque his waving crest
With Isthmian wreaths exulting glow'd;
Now through the Lion's vale* the name
Of Thebes his herald's shouts proclaim—

* *The Lion's vale.* The Nemean games were originally instituted by Adrastus and his followers, to commemorate the death of Archemorus, who was killed by a serpent while his nurse was gone to show them a spring of water, having left him lying on a bed of parsley; from which circumstance the parsley became the crown at these games.—*Apollod.* iii. 4. They were afterwards revived by Hercules upon occasion of his killing the Nemean lion, to which more celebrated person and more remarkable event their foundation was generally referred.

EPODE.

Him master of the equestrian race
Proclaim; his deeds no kindred name disgrace:
His grandsire's fame, 'mong charioteers of old,
Cleonymus, all tongues have told;
Told how from Labdacus, with affluence crown'd,*
His mother's sires in happier days
The car quadrigal proudly drove.
But Time, as rolling seasons onward move,
His altering hand on all things lays:
The sons of gods alone nor chance nor change can wound.

ODE IV.

TO THE SAME MELISSUS.

STROPHE I.

Thanks to the gracious gods, around
Behold the spacious paths display'd
Which thou, with Isthmian chaplets crown'd,
Melissus, by thy deeds hast made;
Where now thy virtues rare the song shall trace—
Virtues by heaven bestow'd, which nobly thus
Have steer'd the brave Cleonymus†
Through life's rough tide with all his race:
But fortune's gale with changeful force
Drives every mortal, every course.

* *From Labdacus, with affluence crown'd.* Benedict renders the passage thus:—The maternal ancestors of Melissus, who were sprung from Labdacus, became rich by the number of their victories in the games. The rendering of Heyne seems better:—that, inheriting wealth from the rich Labdacidæ, they were enabled to meet the expense of such contests. But from this affluence it appears by the following lines they had lately fallen.

† *Cleonymus*, it appears from the last stanza of the preceding ode, was the ancestor of Melissus on the father's side.

ANTISTROPHE I.

They, 'mong the Theban chiefs adored,
In honour's seat unenvied sat :
Contiguous worthies throng'd their board ;
No babbling pride debased their state.
Whate'er the flattering annal of the past
Breathes for the dead, whate'er the voice of praise
To living worth profusely pays,
'Twas theirs in copious draughts to taste,
And touch with virtues all their own
Th' Herculean columns of renown ,—

EPODE I.

Bounds which no mortal powers can pass.
They train'd the raging courser to the race ;
On them the brazen Mars propitious smiled ;
Fatal regard ! the tempest wild
Of roughest war, in one disastrous hour,
From their loved hearth and prosperous home
Four kindred warriors swept away.
Now, when the wintry month and darken'd day
No longer lowers, again they bloom,
Like the fresh vernal vale, with nature's rosiest flower.

STROPHE II

Such is heav'n's will : and he that shakes
Earth's bellowing shore, th' Onchestian god,*
What time by Corinth's walls he makes
Her sea-bridge loud his wild abode,
Hath given Melissus' race this blazoning strain :
He from the couch of ages, where she lay
In dark oblivion hush'd away,
Hath roused their ancient fame again,
That now, like Lucifer, displays,
Brightest of stars, her rising rays :

* *Th' Onchestian god.* Respecting Onchestus in Bœotia, from whence Neptune derived this title, which was supposed to be a favourite with him, see *Isth.* ode i. ep. ii. *note.*

ANTISTROPHE II.

She on the throng'd Athenian strand—
She where for Sicyon's glittering games
His chariot-cirque Adrastus plann'd,
First at the goal proclaim'd their names,
Bidding rude bards their wreaths of song prepare.
Nor at the grand Assemblage,* where the pride
Of all th' Hellenian champions vied,
Fear'd they to whirl the circling car:
Their boast the sumptuous steed to try;
The brave unproved in silence die.

EPODE II.

Warriors themselves, till fortune's hand
Th' ennobling victory gives, no fame command;
For e'en the conqueror's wreath is fortune's gift.
Oft hath the feebler rival's shift
Filch'd from the best his undisputed crown.
Who knows not Ajax' injured name?†
How in his wrath, at wane of night,
With his own trusty sword and slander'd might,
That frantic breast he pierced: oh! shame
To all the sons of Greece that sack'd the Phrygian town!

STROPHE III.

Him yet with noblest eulogy
'Mongst all mankind hath Homer sung,
Lifting his virtues to the sky—
Him to remotest ages rung
In loud enduring rhapsodies of praise.
'Tis inspiration's word, the gifted strain
That lasts for ever: o'er the main,
Through earth's rich realms and wildest ways,
The star of brave achievement gleams
His unextinguishable beams.

* *At the grand Assemblage.* Melissus and his ancestors had been used to frequent the solemn games of Greece, the Olympian and Pythian, though they had not succeeded in gaining any prizes in these.—*Heyne.* This ill success seems to afford the ground for the well-turned expressions in the next stanza.

† *Who knows not Ajax' injured name?* See *Nem.* ode vii. stra. ii.

ANTISTROPHE III.

Oh! for a willing Muse, to light
Like him the living lamp of song,
And blazon the Pancratian fight
Won by Melissus from the strong!
Branch of Telesias, like the roaring king
Of the rough woods in heart and strength is he,
Yet guileful as the fox might be
That stays the impetuous eagle's wing,
Couch'd on the ground supine below :*
All sleights are just that foil the foe.

EPODE III.

For he no vast Oärion port
Displays, of outward stature mean and short ;—
In the fierce conflict stanch and terrible.
Such once Alcmena's son they tell.
Of moderate mould though form'd, but prowess-proof,
Sallying from Thebes to Libya's shore,
Where in huge hold Antæus† lay,
Provoked the giant-wrestler to the fray;
That so that ruffian host no more
With skulls of murder'd guests pale Neptune's fane might roof.

STROPHE IV.

To heaven's eternal realms he pass'd;
His search explored earth's spacious plain,
The strands and promontories vast
That bound the basin of the main:

* *Guileful as the fox, couched on the ground supine.* This passage is thus explained by Heyne :—The fox, for the purpose of entrapping the eagle, frequently lays itself upon its back, pretending to be dead, and when the eagle stoops to seize it as her prey, catches her with its claws. This, therefore, is a good emblem of the mode in which the weaker might by skill and cunning obtain a victory in the Pancratian fight, the greater part of the struggle in which was carried on upon the ground.

† *Antæus* the giant, son of Neptune and Terra, a monster of inhumanity, had boasted that he would erect a temple to his father Neptune with the skulls of his conquered antagonists.

For the safe bark he clear'd th' infested floods;
Now in his golden dome with highest Jove
He quaffs unmingled joys above,
Beloved and honour'd by the gods,
And wins, to Juno's self-allied,
The beauteous Hebè for his bride.

ANTISTROPHE IV.

For him, o'er famed Electra's gate,*
We Thebans still the feast prepare,
And with fresh flow'rets consecrate
The new-built altars blazing there;—
Blazing with offerings to the spirits brave
Of his eight sons from blooming Megara born;
To them, from eve to radiant morn,
Through the long night continuous wave
The reddening flames, and toss on high
Their fuming fragrance to the sky.

EPODE IV.

The morrow's cheering dawn proclaims
The feats of manly strength and mortal games:
Melissus foremost there [illegible] the [illegible] bound
In glittering braids his temples round,
And gain'd victorious twice the [illegible] fray:
A third his youthful arm had won,
What time the skilful charioteer
School'd his rude hand the [illegible] team to steer—
Share, Orseus, then thy [illegible],
While thus on both we pour the [illegible] of the lay.

* *Electra's gate.* The names of six out of the seven gates of Thebes may be seen in Æschylus. *Sept. con. Theb.* See also *Dodw. Tr.* vol. i. p. 264. The gate here mentioned was so named from Electra, the sister of Cadmus. Near it once dwelt Amphitryon, and afterwards Hercules; and there was the tomb of his eight sons by Megara, the daughter of Creon. Different accounts are given of the manner of their death, which are collected by the Scholiast. But the story most received was, that they died by their father's hand in a fit of madness. The funeral ceremonies, it appears, were performed during the night, and the games were celebrated on the following day.

ODE V.

TO PHYLACIDES OF ÆGINA,

Victor in the Pancratium.

STROPHE I.

O MOTHER of the sun that gilds the day,
Bright Theia,* for thy sake fond mortals hold
Before all names of wealth the potent gold.
For lo, when in the swift and circling fray
The chariot-harness'd steeds, the galleys brave,
Moved by thy quickening power, engage,
What wonder waits on land and wave
The proud achievements of their rage.

ANTISTROPHE I.

Touch'd by thy spirit, in the athletic war
Glory the champion earns, whose manual force,
Or footstep foremost in the panting course,
Have won thick chaplets for his flowing hair.
But 'tis heaven's doom that gives success below.
Two things alone, with wealth combined,
Feed life's sweet flower, and thus bestow
Joy's purest blessings on mankind;—

EPODE I.

These are fair fortune and recording fame.
Aspire not to be Jove; all things are thine,
If these great gifts thy destiny may claim:
To mortal hopes thy mortal means confine.

* *Bright Theia, for thy sake.* He attributes to the goddess *Theia* (which signifies splendour) the cause of the general devotion of all men to gold. She was the mother of the sun (according to Hesiod), whose peculiar emblem was gold. To each of the heavenly bodies, as the Scholiast observes, was attributed some particular metal:—to the sun, gold; to the moon, silver; to Mars, iron, &c.

For thee, Phylacides, in Neptune's field
Two chaplets bloom : the proud Pancratian dole
For thee, with Pytheas* join'd, the Nemeans yield.
Apart th' Æacean race, my thirsty soul
Tastes not the lay : but Lampon's sons to sing,
To just Ægina's walls my willing lyre I bring.

STROPHE II.

Oh ! while her chiefs still trace the blameless ways
To where achievement does the eternal will,
Grudge not, my Muse, with flowing song to fill
The beverage of the brave, her cup of praise.
For when by virtuous deeds warriors became
Heroes of old, the sounding lyre
Told to all times their envied name,
And glory's clarion swell'd the choir :

ANTISTROPHE II.

Thus by Jove's bounteous grace they shone the theme
Of eloquence and song, and worship found
And sacrifice : thus yet with victims crown'd
To Œneus'† sons the Ætolian altars gleam ;—
Thebes to the brave equestrian Iölas,‡
Argos the vow to Perseus§ pours ;
Sparta fair Leda's warlike race
By pure Eurotas' stream adores,

EPODE II.

But famed Œnonè|| the stout-hearted powers
Of Æacus and his seed : with flame and sword
They to their base twice razed the Trojan towers,
With Hercules, and Helen's injured lord.

* *For thee with Pytheas.* This victory of Pytheas, who is here introduced as the brother of Phylacides, is celebrated in the fifth Nemean ode.

† *Œneus* was king of Calydon in Ætolia. The most famous of his sons were Meleager, one of the heroes of the Argonautic expedition, who killed the Calydonian boar ; and Tydeus, the father of Diomed, who was one of the seven chiefs against Thebes. He was also the father of Dejaneira.

‡ *Iölas.* See *Pyth.* ode ix. stro. iv.

§ *Perseus.* See *Pyth.* ode x. ep. ii. &c.

|| *Œnonè.* Respecting Ægina and the Æacidæ, see the eight first

Bear now, my Muse, thy chariot from the ground
Aloft, and tell me what unrivall'd hand
Cycnus and Hector slew, and Memnon, crown'd
With brazen arms, before his Æthiop band:
Say who the valiant Telephus defied,*
With his own spear transfix'd† by red Caïcus' tide.

STROPHE III.

Who but Ægina's sons, their country's boast?
Transcendant isle! Long since the song divine
The tower whereon thy lofty virtues shine
Ascended: much of thy illustrious host
My tongue's unerring shaft hath still to sound—
Witness triumphal Salamis
By Ajax' towers encompass'd round;
Midst war's mad waves and angry skies,

ANTISTROPHE III.

By naval strength sustain'd, by myriads press'd,
She braved the deathful hailstorm of the fray:
But steep'd in silence be the vaunting lay—
Jove, lord of all things, as it seems him best,
Dispenses good and ill: yet in sweet song
Honours like these delight to live,
And conquest's ecstasies prolong
In strains the wise alone can give.

Nemean odes, all of which are addressed to Æginetans. Telamon, the son of Æacus, accompanied Hercules as his armour bearer, when he took and destroyed Troy.—*Nem.* ode iii. antis. ii.; *Nem* ode iv. stro. iv. And Ajax and Teucer, the sons of Telamon—Achilles and Neoptolemus, the grandson and great grandson of Æacus, accompanied Menelaus in the expedition which revenged the rape of Helen.

* *Cycnus*, *Hector*, and *Memnon*, were all slain, and *Telephus* was wounded. by Achilles The battle of Telephus and Achilles was represented on the posticum of the famous temple of Minerva Alea, at Tegea, which Pausanias says was one of the largest and most ornamented temples in Greece.—*Dodw.* vol. ii. p. 419

† *With his own spear transfix'd.* Other accounts respecting Telephus vary from the one here given, and say that he was cured by the rust scraped from the point of the spear of Achilles. Pindar, however, has perhaps chosen the view of the story better suited to his purpose, and requiring less periphrasis of expression.

EPODE III.

Henceforth let youths from Cleonicus' race
Their labour's lesson learn ; for not in night
Slumber their proud achievements, nor with base
Regret grudged they the cost of glory's fight.
Now shall not Pytheas, whose experienced hand
First taught the rude Phylacides to know
The champion's art and onset, stroke and stand,
Share our free praise? Twine round his manly brow
The wool-wrought band and chaplet :* speed away
To crown the matchless pair thy new, thy winged lay!

ODE VI.

TO PHYLACIDES,

Victor amongst Boys.

STROPHE I.

As with replenish'd bowl the banquet glows,
Again for Lampon's brave athletic line†
We mix the Muses' cup divine :
The first to Jove was pour'd,‡ when round their brows

* *Twine round his manly brow the wool-wrought band and chaplet.* The Scholiast speaks of the fillet as worn on the breast. If it was so worn, it bore a remarkable resemblance to the modern badges of distinction.

† *Again for Lampon's brave athletic line.* The Scholiast appears to be right in supposing that this ode was written before the preceding one, and that the expression "*again we mix,*" refers not to the last ode, but to the fifth Nemean, inscribed to Pytheas, another son of Lampon. For he expressly says, vv. 3 and 4, &c., that the first crown was obtained at Nemea, and that this is the second. He also says in this ode, stro. iii. vv. 10, 11 ; antis. iii. vv. 1, 2, 3, that Phylacides, Pytheas, and Euthymenes, had each obtained one crown only in the Isthmian games. And in the last ode, ep. i. vv. 5, 6, he says that Phylacides had gained two.

‡ *The first to Jove was pour'd.* Pursuing the same metaphor of com-

His Nemean braid illustrious hung;
This to the despot of the seas,
And fifty damsels fair from Nereus sprung,
For wreaths by youngest born Phylacides
From Isthmian rivals torn: on Pisa's plain
Oh! that 'twere theirs a third to gain,
Mine in the Olympian Saviour's name to shed
The full mellifluous hymn on blest Ægina's head.

ANTISTROPHE I.

For he that with bold heart and bounteous hand
Makes virtue's heavenly work his life's pursuit,
Whose genius bids the golden fruit
Of loveliest glory bloom at his command—
His anchor he, by heav'n advanced,
On fortune's farthest shore hath cast.
With such great gifts, such energies enhanced,
For reverend age and death's repose at last
The sapient son of Cleonicus* prays:
With him my fervent vows I raise
To the high throne, where with her sisters twain
Eventful Clotho† sits, my friend's wise wish to gain.

EPODE I.

For you, ye sons of godlike Æacus,
Lords of the golden chariot, my fond Muse
To you loved isle returning, thus
Your names with wonted eulogy bedews.

paring his odes to cups of wine, he dedicates them accordingly. For the first cup, says the Scholiast, was drunk to Jupiter Olympus; the second to the heroes (or demigods), the third to Jupiter Soter, or the Saviour—because, says the Scholiast, beyond the third cup they could not go safely.

* Lampon, the son of Cleonicus, was the father of the present victor.

† Of the three sister Fates each had her separate office. *Clotho*, the youngest, fixed the moment of every man's birth, Lachesis, the events and actions of his life; and Atropos, the eldest, cut the thread, and determined the period of his existence.

Your proud achievements, blazed around
From land to land, a thousand tracks have trod—
Through Hyperborean wilds, beyond
The farthest fount of Nilus' flood.
Is there a barbarous realm so rude of tongue
Where Peleus' fame and fortunes none hath sung,
Th' heroic spouse that won the daughter of a god?*

STROPHE II.

Is there where Ajax' deeds are yet unknown,
Or Telamon's? whom erst his prompt ally,
War's brazen-beaming field to try,
Roused at the fraud of false Laomedon,
Against Troy's wall Alcides led,†
A hero's toil, and o'er the main
On the wind's wing his hosts Tirynthian ‡ sped.
With him combined Pergamia's fruitful plain,
With him that herdsman dire of mountain mould,
Alcyoneus, in Phlegræ's hold
He spoil'd; he vanquish'd the Meropian foe;§
Nor twang'd his hand in vain the deadly-bounding bow.

ANTISTROPHE II.

'Twas at the crowded feast Alcmena's seed,
To join the embarking host by herald named,
The son of Æacus proclaim'd.
Him, fierce and frowning in his warrior's weed
Of lion's pelt, sage Telamon
Bade pour the sparkling nectarous wine,
Libation pure to bless th' exploit begun,
And to his grasp the cup, with golden shine
And rough embossment rich, auspicious press'd:
Forthwith, with hands to heaven address'd,
Aloud the hero pray'd: "Paternal Jove,
"If e'er these lips had power thy sovereign will to move,

* See *Nem.* ode iii. antis. ii.

† See *Nem.* ode iii. antist. ii. and *Nem.* ode iv. stro. iv.

‡ Tiryns, in Argolis, was the usual residence of Hercules. Hence he was called the Tirynthian hero.—*Virg. Æn.* vii. v. 662. Alcmena is for the same reason called Tirynthia.—*Ov. Met.* lib. vi. 112.

§ *The Meropian foe.* See *Nem.* ode iv. stro. iv.

EPODE II.

"Grant to my holiest wish, my warmest prayer,
"My friend's fond hope, from Eribœa's womb
"In time's due course a valiant heir
"To spring, and perfect his appointed doom!
"Stubborn and sturdy be his frame,
"Like this tough hide that round my shoulder trails,
"Stripp'd from the monster's trunk, the same
"This hand first foil'd in Nemea's vales:
"Brave be his heart."—This said, propitious Jove
Despatch'd his own great eagle from above:
With joy the plumed king surprised Alcides hails.

STROPHE III.

Then loud again, as with a prophet's tongue,
"O Telamon, the child thou ask'st is thine,"
He cried; "behold you bird divine—
"Authentic signal! fierce and strong
"Like him thy warlike son shall be,
And Ajax his emphatic name."*
Thus spake and sat Alcides. But for me
'Twere long their countless virtues to proclaim—
For I, loved Muse, but came my choral lay
To crown'd Phylacides to pay,
And Pytheas and Euthymenes,† that so
In Argive mood concise‡ my bounded praise might flow.

* *And Ajax his emphatic name.* From *Aietos*, an *Eagle.* It appears that Telamon, being childless, and desirous of children by his wife Eribœa, took advantage of Hercules being his guest on this occasion, and seizing the moment when he was dressed in his lion's skin, desired him to offer up to his father the above prayer.

† *Euthymenes*, who is also mentioned with praise in *Nem.* ode v. stro. iii., was the maternal uncle of Phylacides and Pytheas.

‡ *In Argive mood concise.* The Argives were not less pithy and concise in their expressions than the Spartans, according to the Scholiast, who quotes a lost play of Sophocles, *Ulysses furibundus*, to that effect,—

Μῦθος γὰρ Ἀργολιστὶ συντέμνειν βραχύς.

ANTISTROPHE III.

For three Pancratian chaplets, each his prize,
From Isthmian sands the kindred champions bore;
No less from Nemea's grove they tore.
Then what loud hymns and copious minstrelsies
Burst from the lyre! whose beauteous dews
On all their tribe Psalychian fell,
Gemm'd with the brightest sprinklings of the Muse.
They 'mongst Ægina's heav'n-loved mansions dwell;
Where raised by them thy house, Themistius,* shines;
Where Lampon to his sons enjoins
Hesiod's sage rule, in his own practice told,
"Still to the task in hand with earnest heart to hold."

EPODE III.

There round his country's brows his crown he flings;
His bounteous hand the stranger's blessing shares;
Still to the golden mean he clings;
The palm of modest worth contented bears.
His tongue still keeps his bosom's pledge;
And as the Naxian hone † subdues and moulds
Hardest of rocks, the falchion's edge,
Such place 'mongst athlete chiefs he holds.
For them from Dircè's fount,‡ the living spring
Which golden-vested Memory's daughters bring,
I'll pour, where Cadmus' wall its towering port unfolds.

* *Themistius*, the maternal grandfather of Phylacides.

† *The Naxian hone.* This, according to Pliny, was a species of whetstone found in Cyprus, and used for polishing marble ornaments, and cutting precious stones.

‡ *Dircè's fount.* Pindar being a Theban, and the fountain of Dircè being near one of the gates of the city, he allegorically represents its waters as the stream of his song, which the Muses, the daughters of Jupiter and Mnemosyne, make to flow perennially.

ODE VII.

TO STREPSIADES OF THEBES,

Victor in the Pancratium.

STROPHE I.

FOR which of all thy sons renown'd of yore,
Fortunate Thebes, most swell'd thy patriot pride?
Was it when full-hair'd Bacchus graced thy shore,
That sits enthroned by cymball'd Ceres' side?*
Or when the lord of heaven's domain
Deign'd from his genial cloud to rain
Within thy wondering walls below
The midnight shower of golden snow,

ANTISTROPHE I.

What time in proud Amphitryon's porch he stood,
And bade the teeming dame Alcides bear?
Was't when the future fate Tiresias show'd?
Or Iölas† taught the furious steed to fear?
Or when earth's brood‡ in arms sprung out?
Or when Adrastus from the shout
Of thy loud host recoil'd amain,
His friends all fled, his myriads slain,

EPODE I.

Back to his Argive steeds and sheltering towers?§
Or when thy colonies, with Dorian shoot
Ingrafted, raised on Spartan root
Their vigorous branches; and the Pythian powers

* *That sits enthroned by cymball'd Ceres' side.* On the sixth day of the Eleusinian Mysteries, Bacchus was always joined in the procession with Ceres, on which occasion nothing was heard but singing, and the noise of cymbals and brazen kettles. This Bacchus, whose proper name is Iacchus, is said by some to have been the son of Ceres, for which reason he may be supposed to have been joined with her in the mysteries.

† *Iölas* was Hercules's charioteer.

‡ *Earth's brood.* See *Pyth.* ode ix. stro. iv.

§ See *Nem.* ode ix. stro. iv. v.

Sent Ægeus' sons, thy warlike race,
Amyclæ's plunder'd walls to sway ?*
But, since departed glory's grace
Full fast from mortal memory fades away,

STROPHE II.

Save when kind genius rears the blooming flower,
And bathes it with the glistening dews of song—
Haste thou thy sweet triumphal hymn to pour
For brave Strepsiades, whose brows along
Pancratian wreaths from Isthmus bear;
Fierce his stout port, yet shapely fair,—
Fair, yet enhanced with virtue's charms,
More lovely than the frame it warms.

ANTISTROPHE II.

Lo while his name and fame his uncle shares,
Their violet locks th' applauding Muses wave—
Fall'n in the field of brazen-shielded Mars,†
For honour is the guerdon of the brave.
Assured be he, whose generous pow'r,
In the fierce fight's tempestuous hour,
Wards from his country's front away
The furious hailstorm of the fray,

* It is difficult to determine whether this refers to the assistance given by the Thebans to the Heraclidæ in their return to the Peloponnesus, or to the Spartans in their war with Amyclæ. The reasons in support of either opinion will be found in the Scholiast, who inclines to the latter. The Ægidæ seem to have been one of the tribes at Thebes.

† Heyne justly rejects the opinion of the Scholiast, that Strepsiades here mentioned, the son of Diodotus, and uncle of the victor who bore the same name, was killed in the Peloponnesian war, which began four years after the death of Pindar. The same with respect to the battle of Marathon, at which the Thebans were not present, being on that and other occasions favourable to the Persians. He ascribes his death, therefore, rather to the wars between the Bœotians and Athenians, mentioned by Herodotus, bk. v. c. 75, *et seqq.*

EPODE II.

Hurling retorted vengeance on the foe,
That fame his life shall crown, and largely grace
Beyond the grave his honour'd race.
Son of Diodotus, now liest thou low,
Rival in war's destructive game
Of Meleager, and the dread
Amphiareus, and Hector's fame!
In youth's fair prime thy lofty spirit fled

STROPHE III.

'Twas in the fight's first rank, where round thee cast
Their desperate stand thy bravest comrades made:
Much hath thy fate perplex'd me!—but 'tis past—
Neptune with gracious hand the storm hath laid,*
And all is calm again. I'll fling
Braids round the victor's brows and sing.
Quench not, kind heav'n, the minstrel's fire;
Grudge not the raptures of the lyre!

ANTISTROPHE III.

'Tis but the moment's ecstasy, which I,
Well pleased, in peace indulge, till age and death
Shall come, as come they must—for all shall die,
Though fates unequal close our days beneath.
Man is too brief long aims to reach:
Presumptuous hope, that fain would stretch
To heaven's high throne her daring view,
Is but the winged steed that threw

* *Neptune with gracious hand the storm hath laid.* As Neptune stills the raging of the sea after a storm, so he had calmed the affliction of the victor's family at the death of their relation, by granting a victory in the Isthmian games over which he presided.—*Benedict.*

EPODE III.

Belleroplion, what time his frenzied pride
Aspired to tread th' eternal domes above,*
And sit amongst the peers of Jove.
Such baneful fruits forbidden joys betide.
O Loxias, whose unclouded brow
Beams with the golden locks of day,
Grant us thine own great games to know,
And bind our temples with thy Pythian bay.

ODE VIII.

TO CLEANDER OF ÆGINA,

Victor in the Pancratium.

STROPHE I.

LEAD forth the tuneful pomp, the moving choir,
Bid them their rich reward prepare
To crown Cleander's youthful war,
At the proud porch of Telesarch, his sire,

* This passage of Pindar is imitated by Milton (*Par. L.* bk. vii. l. 16), where he addresses Urania :—

Return me to my native element :
Lest from this flying steed unrein'd (as once
Bellerophon, though from a lower clime),
Dismounted, on th' Aleian field I fall.

Pegasus, sprung from the blood of Medusa, was, according to the account here alluded to, given to Bellerophon to conquer the Chimæra. After his victory, he aspired to fly to heaven, when Jupiter, sending an insect to torment him, occasioned Pegasus to throw his rider. Pegasus pursued his own flight to heaven, and became a constellation.

Sounding the loud triumphal strain :
Such meed his Isthmian conquest claims,
Such his tried strength in Nemea's games.
For him, though pierced with pain,
With public grief though wrung, will I
Yet woo the golden Muse to wake
Her cheering minstrelsy.*
From huge disasters free, no more
Its wreath the champion's front shall lack :
Past ill 'tis folly to deplore;
O grieve not at the abortive wrong ;
The toil hath ceased, the fight is won.
Spread far and wide the joyful strain—
For lo ! the ponderous stone
Of Tantalus, that o'er us threatening hung,
Some god hath heaved aside, and Greece revives again.

STROPHE II.

Intolerable weight ! till dread dismay
Thus by celestial aid dispell'd,
My soul's o'erwhelming care had quell'd :
But to the business of the present day,
Man's best employ—for time unseen
Hangs o'er us with his shadowy thong,
Urging life's stealthy steeds along.
Yet well brave hearts, I ween,
Wounds deep as ours, with freedom blest,
May bear, and for success to come
On hope's assurance rest.
Born in sev'n-portall'd Thebes,† 'tis mine
Song's sweetest flowers and freshest bloom
For famèd Ægina's brows to twine.
She with her heroine sister brave,
Fairest and youngest of their line,

* It is the opinion of the Scholiast that some relations of Cleander had fallen at the battle of Salamis, shortly after which this ode appears to have been composed.

† Pindar elsewhere acknowledges the relationship subsisting between Thebes and Ægina, upon the ground of the nymphs, Thebè and Ægina, being both sprung from the river Asopus.

From old Asopus sprung, and won
Jove's amorous grace divine;
He gave, where Dircè pours her limpid wave,
The chariot-echoing walls for beauteous Thebè's throne:

STROPHE III.

Thee, to th' Œnopian isle* imbower'd he led;
Whence Æacus his heavenly birth
Derived, of kings revered on earth
The most that issued from the Thunderer's bed.
The powers that hell's tribunal fill,
Defined by him, their dooms profound:†
His godlike sons, in fight renown'd,
Their sons, more godlike still,
Surpass'd: they knew the spear to wield;
The gathering groan, the rout to spread,
And sway the troubled field.
To them was keen discernment given,
And temperance chaste by wisdom bred;
Not unpreferr'd, unmark'd by heaven,
What time for Thetis Neptune strove,
In the full hall of state divine,
'Gainst Jove, inflamed with rival fire,
The beauteous nymph to win.
Yet not, by love though touch'd, all conquering love,
Though gods immortal born, urged they that rash desire,

STROPHE IV.

Awed by the dread response which Themis‡ gave,
Sage warner to the assembled sky,
The thrilling threat of destiny:
"Gods, should the mistress of the raging wave

* *Thee, to th' Œnopian isle.* "Thee" refers to Ægina, of which Œnopia was one of the ancient names.—*Ov. Met.* l. vii. vv. 472, 473.

† *The power that hell's tribunal, &c.* Æacus was reckoned the most religious and upright man of his generation, and during his lifetime he obtained by his prayers the cessation of a famine which afflicted the whole of Greece. After his death, he was made one of the judges of hell. Apollodorus says, Pluto gave him the keys of the gates of hell.

‡ The Fates were generally considered to be superior even to Jupiter, who was obedient to their decrees. But Themis was even prior to these, being, according to one of Hesiod's poems, the mother of the

"To Jove's all-procreant arms aspire,
"Or brother's of high Jove, a king
"From that portentous love shall spring
"More potent than his sire;—
"One, whose stout hand a bolt shall throw
"More fearful than the trident's might,
"Or thunder's instant blow.
"Cease then the fatal suit, while she
"Some mortal love shall best requite;
"And slain her son in battle see,
"Though strong as war's impetuous god,
"Swift as the lightning's radiant wing:—
"To Peleus, son of Æacus, be ours
"The bridal prize to bring,
"Destined by heaven, to where his calm abode
"The pious conqueror holds in rich Iolcus' bowers.

STROPHE V.

"To Chiron's cave,* within th' eternal hill,
"Swift be the blissful tidings borne;
"No more this Nereid nymph forlorn
"Our hands with plaints of clamorous love shall fill.
"Bid her, when now full orb'd on high
"Dim evening's front the moon shall grace,
"Clasp'd in the hero's fond embrace
"Her virgin bond untie."
Thus to the gods of Saturn's line
Heaven's arbitress their sentence sung:
Waved they their brows divine,
Th' assenting nod in silence made,
Nor left th' eternal fruit that hung
On her wise words unpluck'd to fade.

Parcæ, or Fates themselves. She was the prime fountain of all oracle and prophecy, and the oracle of Delphi belonged to her before it came under the superintendence of Apollo. This decree of Fate, whereby the son of Thetis was to become greater than his father, which occasioned Jupiter and Neptune to give up their suit, and to marry her to Peleus, is elsewhere alluded to by Pindar.—*Nem.* ode iii. antis. ii.; *Nem.* ode iv. stro. viii. ix.

* See *Nem.* ode iii. antis. iii.

Jove now the sea-maid's nuptial plann'd :
And song in thrilling numbers taught
To youth's unpractised ear the deeds
Divine Achilles wrought.
See Telephus beneath his conquering hand
On Mysia's vine-clad plain, her gasping monarch, bleeds.

STROPHE VI.

His arm fair Helen for Atrides' sake
Released, and o'er the billowy bourn
Bridged for the Greeks their wish'd return.
The sinews of Troy's war his javelin brake,
Memnon and manliest Hector's might,
And many a famous chief beside,
Whose rage oft stay'd the slaughter's tide,
Oft turn'd the doubtful fight.
To these pale Proserpine's abode,
Tower of the sons of Æacus,
The great Achilles show'd,
Gave to all times Ægina's name,
And crown'd his grandsire's glorious house.
Him ev'n in death the chant of fame
Forgot not ; o'er his sacred pyre
Th' Aonian maids enraptured hung,
And in full choir around his grave
The strain of glory sung.
Thus to the powers that sway the living lyre
Rewarding heav'n commits the memory of the brave.

STROPHE VII.

Fired by that spirit, to Nicocles'* tomb,
Brave champion, her careering song
The Muses' chariot bears along,
Sounding his Isthmian conquest, and the bloom
Of Dorian parsley round his brows.
Full many a tough ill-omen'd foe
His hand's inevitable blow,
At games and bordering shows,

* *Nicocles*, it appears, was Cleander's uncle.

Stunn'd and subdued. The stripling's fame,
That calls his glorious uncle sire,
Dishonours not his name.
Let rival youths with myrtle weed
Cleander's glittering locks attire,
The stout Pancratian victor's meed.
His might in Epidaurus* shown,
Him in th' Alcathoan contest crown'd,
Fortune with all her smiles embraced.
The brave his praise shall sound:
For no sequester'd course, no path unknown,
Unstrew'd with glory's flowers, his virtuous steps have traced.

* The games celebrated at Epidaurus were in honour of Æsculapius. —*Nem.* ode iii. ep. iv. The Alcathoan games were held at Megara, which was itself sometimes called Alcathoë, from Alcathous, a son of Pelops, who became king of that country. He there destroyed a great lion, in commemoration of which the festival was instituted.

THE END.

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